UNITY

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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

APRIL 20 to MAY 19

Healing: I always think of Thee as the source of my health, and I am daily made whole.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I always think of Thee as the source of my supply, and I am in all ways prospered.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

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His Outreaching Hand

BY EVELYN F. HAMILTON

NINETEEN centuries have come and gone, but the declaration of the angel sentry at the tomb of Jesus, which changed the trend of human history past and present, remains undying, unperishable. It was "He is not here, but is risen." Down through the ages this assurance of a living Christ has offered humanity the most encouraging fact of its existence. Christ is not a remote mystical deity but a living eternal reality, active and potent in our life today the same as when here in His physical body. This truth sustains us with a steadying assurance, certainty, peace, purpose, and power, which helps us meet the challenges and demands of mortal existence. If Christ is not available today as He was nineteen hundred years ago, then there was no purpose in bringing Him to earth.

Heretofore we have mentally visualized and confined Him in a remote celestial sphere, heaven, and struggled alone through the congested traffic of life, which explains our defeats. We have not made Him a

concrete reality, a vital principle and power in our personal life and affairs; a fundamental premise on which to build our foundation of life and hope for immortality. His immortal promise "Lo, I am with you always" is humanity's eternal assurance of ever-present help, guidance, and protection in its hour of desolation and need.

The Austrian artist Gabriel Max has immortalized his painting of "Saint Veronica's Veil," which is a replica of the original in Saint Peter's, Rome, by portraying living eyes in the face of a dead Christ. At first glance the eyes in the agonized face appear to be closed, but as you continue to look at them they slowly open and smile at you, revealing a living Christ, a victorious Christ, who has triumphed over mortal life and death. It revitalizes you with a new faith. A copy of this picture has hung in the writer's sanctum for years and is an ever-present reminder of a living Christ; of a timeless, everlasting, indestructible, loving, merciful, divinely satisfying, glorified personality.

Jesus came to the earth to show bewildered humanity "the way, and the truth, and the life." He did not deny the presence of mortal infirmities and limitations of which men are conscious; He admitted them and revealed a concept of life, a formula for living, that showed how to transmute or transcend them and so gain dominion over the lower domains of life. His ability to do so has been miraculously proved through the ages and remains unchallenged.

Jesus was an ideal realist who dealt with facts and deeds. His words were interpreted in action. He did not discourse on the dignity of labor but demonstrated it in a carpenter's shop at Nazareth. He disclosed the possibilities latent in human nature by taking twelve

ordinary men and making them great teachers of men. Nothing has ever affected life on the earth plane more powerfully than has the vivid example of His incomparable life. His justice, mercy, counsel, guidance, protection, and help were available to all, from the ascetic John to the tempestuous Magdalene. Nobleman or pauper, saint or sinner, all received the same consideration from Him.

Always His outreaching hand was in evidence to help those in need. It was a healing hand which made the sick to be well, the blind to see, the paralytic to walk, the demented to be sane, the lepers to be clean, the dead to be alive; a soothing Hand which cooled fevered brows and quenched the thirst of parched lips; a generous hand which fed the hungry multitudes; a gentle hand which caressed little children; a humble hand which washed the unclean feet of men; a forgiving hand which wrote the sins of accusers upon the sands. As it was available then to minister to the needs of creatures so is it available now.

How often we humans grope in an hour of darkness and desolation for the touch of a human hand to comfort and reassure us, only to find none there. But one is there all the time, the invisible outreaching hand of the compassionate Christ, eager to clasp ours in divine comfort and fellowship; willing to still our sighs and heal our wounds with the balm distilled from His own if we will but indicate our desire to clasp His in return. The greater our need the stronger and gentler is His clasp. As we reach up to clasp His hand, our spirit is by this gesture itself lifted up and out of the mortal fetters that bind it.

As a tree from its source in the subsoil of the earth draws nourishment to grow in stature and beauty so

we humans too draw the nourishment needed for our spiritual growth from a source deep within ourselves. When we go deep inside ourselves we find the hidden presence of God, the indwelling power that works in, for, and through us for our highest good. This explains that undefinable something within us which always evidences its presence by lifting its voice in behalf of right and good in our life. When we discover and co-operate with this mystical inner power, it casts a benign glow upon our life, guiding our efforts and blessing our endeavors. It instills a sense of security that makes us adequate to the multifaceted demands of the earthly life. Its transforming fellowship enables us to reach spiritual heights while not losing the common touch.

Union with this power helps us find our way to life eternal. No human life can be complete until it is integrated with this indwelling Power and Presence.

The fact of our being a human repository for an indwelling Christ should give us a reverent feeling, a new dignity, a new drive, a new purpose, a new power to accomplish His divine will and purpose in our life. It should make us want to keep our physical temple clean inside and out so that it may be a fit shrine for the distinguished mystic Guest. It should daily remind us to live up to our highest standards and desires and make our life so shine before men that they will see in us a reflection of the Divinity within.

Why should we for a moment doubt the fact of this invisible indwelling presence when the most powerful forces of life are unseen but real? We cannot conclude that something does not exist because we cannot physically see, hear, or feel it. The reality of the unseen is all about us, but much of it is invisible to us without

the aid of powerful lenses. The infinitude of space is incomprehensible. Physical science recognizes the existence of invisible worlds and by means of modern inventions aims to make them visible to us. The telescope reveals suns a great distance away and numerous stars, which can be photographed but which are invisible to us because they are not hot enough to radiate visible light. The camera captures ninety per cent of the sun's invisible rays, which are obscured from physical sight because the human eye is not adapted to perceiving them. There are infrared and ultraviolet rays that we likewise cannot perceive with our eyes. Electric, magnetic, and heat waves are powerful but invisible: we can feel but not see them. A microscopic camera discloses, magnifies, and photographs swarms of minute parasites feeding upon and destroying animal, plant, and human life. If the invisible goings-on of the material universe are so important, how much more so must be the activity of the invisible Spirit upon all creation.

How do we become aware of the indwelling Christ? Through desire, in mental repose and contemplative prayer. In the stillness we feel Him softly moving in our soul, enlightening our consciousness, guiding, directing us like a living radio beam through the confusion and turmoil of life. As the reflection of nature's grandeur is captured by the still waters so too a glimpse of Infinity is captured by a still mind. Each day let us set aside definite periods for seclusion and aloneness when we can become mentally quiet, steady, still inside, when we can retreat within ourselves to find this indwelling Christ, tune in to His Spirit, become conscious of His presence, and ascertain His plan and purpose for our life. To do so we must empty ourselves; dismiss

all thought of our mundane interests, problems, vexations, fears, and burdens. When we depersonalize ourselves, become humble, reverent, and obedient, He reveals Himself more clearly and becomes a benediction in our life.

Christ inclines but never compels, never intrudes, never interferes with our free will. We must come to Him and seek His help of our own volition. It is helpful to precede these periods of silence by reading some scriptural or other devotional literature, reflecting on its content, summarizing its spiritual values, capturing its message, and applying it to our daily living.

To the majority of people a prayer is a petition only. They become pious mendicants, repeatedly begging the Infinite for something they need or desire. Their prayers issue from distracted and confused minds and consist of mechanical lip service, repetitive words, anxiety, doubt, and impatience. Then they wonder why their prayers are unheard, their petitions denied. When seeking favors of their fellow humans, they approach them with courtesy and tact, according them their fullest attention and consideration even to the point of fawning in order to obtain their coveted request. Yet they take the Infinite for granted, ask favors promiscuously, ignoring the amenities due Him and omitting or forgetting a common thank-you for prayers answered. They ask and ask and selfishly ask for more, with no thought of giving anything in return to the divine Giver.

Contemplative prayer is the most effective. It is identifying ourselves with the Infinite, partaking of His divinity through silent communion, reverent thought, and spiritual contemplation of His attributes, His love, mercy, compassion, gentleness, kindness, tolerance, gen-

erosity, patience, peace, justice. It is an outpouring of our deepest personal affection and gratitude, our heart held captive to His love. It is the realization that Christ is a living, active, eternally available reality in our life; that He dwells in us, permeates our being as water does a sponge; that His being within our being can heal, renew, revivify us with His breath of life; that His mind within our finite mind can clarify, enlighten, and illumine our consciousness with revelations of eternal Truth; that His voice within us can guide us in right endeavors, in the solution of our problems, and can pilot us toward our true destiny. "I in them, and thou in me," blending, merging, uniting, co-operating, brings the highest and happiest fulfillment of our needs and desires.

It is His presence that supports us in every emergency. When we reach the place in human experience where we seem to be forsaken by man and God; when our mind is so confused that our thoughts refuse to connect, when discouragement obscures the sun of hope and conceals the rift in the clouds, when we are hemmed in with human problems, as if life had caved in on us, and we cannot extricate ourselves from the debris, how comforting it is to know that the outreaching hand of Christ is available to help us in our hour of need; that He hears us when we speak, answers when we call. Through the transforming power of His love sorrow disappears like dew from a leaf. As the thirsty grain lifts its face to the heavens to drink, so do we humans reach out to Him for something that mundane things do not satisfy. We have but to seek His plan and purpose for our life and make His way our way in order to attain soul fulfillment and find our way to life eternal.

The Birth and Growth of an Idea

BY LOUIS E. MEYER

THE KINGDOM OF GOD comes to us like a child, in the form of a tiny infant idea that must not only be received but cared for and allowed to grow in wisdom and love, in stature, and in favor with God and man. When the kingdom idea first knocks upon the door of heart and mind we may have an impulse to reject it, for it is unlike the world's wisdom and way. At first it may not seem at all practical to us; but as we do not resist it but receive it, meditate upon it, and study it, exercise and develop it, we come to realize that it is chief among all the ideas that come to us. Then we give all we have to come into full conscious possession of the idea. We give it more and more of our attention until through it the kingdom consciousness is built into us.

"I am a child of God, therefore I do not inherit sickness." This is a kingdom idea that sang itself into the heart, soul, and mind of Myrtle Fillmore fifty-one years ago. It found in her a receptive heart and mind. Though she was suffering with tuberculosis of the lungs and given only six months to live, she caught the idea that God was the source of her life and that she did not have to suffer the ills of her ancestors. Her healing began at once, and in about a year she was in good health and began healing her family, friends, and neighbors. She shared with them the idea that had taken root in her own consciousness and kindred ideas that had grouped themselves about it.

In one of the Unity pamphlets, *How I Found Health,*

Myrtle Fillmore says she was thinking about life everywhere, in all forms, in man, in animals, in insects. "Why does not the life in the worm make a body like man's?" she asked herself. "The worm has not as much sense as man," she thought. "Ah! intelligence as well as life is needed . . . Life has to be guided by intelligence in making all forms. The same law works in my own body. . . . How do we communicate intelligence? By thinking and talking." So Myrtle Fillmore began to recognize and praise the life and intelligence of God her Father in her body. She spoke to the cells, organs, and members of her body, telling them they were not diseased but healthy, strong, perfect, even as God. Thus she was healed.

As she shared these ideas with her children and friends they became inspired and received healing. Charles Fillmore became interested and impressed. The idea caught fire in his soul. He began to give more and more of his attention to the work of his wife and experienced miraculous benefits. Up to this time the idea that was working through them had borne several names. One day while in meditation it was revealed to Charles Fillmore that the name of their work was to be "Unity."

As this name was adopted Unity began to grow and unfold. Under the name Unity Charles and Myrtle Fillmore found that the best of every teaching could be embraced. With the unifying idea that all religions and teachings, like those who conceive them, are essentially good—because they come from the one Father or source—Unity was drawn back to the purity of primitive Christianity. There was no attempt to form a new church or to join any organization but to find the Truth in all.

Unity does not claim to have discovered something new. It has gathered together and unified the good and true of many religions. As students of Unity, free sons of God, it is our privilege to take Truth wherever we find it, put it into our religion, and make it a fundamental rule of action in life. People of nearly every religion have said that Unity belongs to them and sprang from them or that we have borrowed the best of our teaching from them. We are complimented by this. Unity has been classified with many religions and schools of thought in the minds of many people, but the distinctive phases of its teaching have been preserved. It has kept from too close affiliation with any organization.

Unity has remained undenominational and nonsectarian, faithful to its purpose not to found a new church or sect but to help men and women of every church and those without church affiliation to use and prove Truth as taught and lived by Jesus Christ. Unity meetings and centers are places of helpful instruction and research for all, regardless of creed, race, or color. Unity is happy to be associated with Truth wherever it is found. However it accepts the Spirit of truth as the one teacher and ever seeks to magnify the spirit rather than the form.

Unity is broad in that it embraces the good and the true in all. It is very narrow in that it narrows itself to the Spirit of truth in each individual. The Spirit of truth is the one guide, the one teacher. Refer all things to the Spirit of truth, which is the Christ Spirit within you. This is the one foundation, laid in the heavens, upon which to build. Unity teaches, as Jesus taught, that God is Spirit or Divine Mind, which reveals itself in true ideas, which manifest forms of their

own. Unity teaches that God is omnipresent. God is good, the one good. God is Spirit, the Spirit of all forms of life, substance, and intelligence, the Spirit that fills the heavens and the earth.

There is no absence of Spirit life, substance, and intelligence anywhere in the universe. When it seems so, it is only because of a false conception in mind, with its malformation in appearance. Knowledge of Truth brings freedom from the false. God is in the world within and around us. God is not reflected in man, as though apart from him, but manifest in and through man according to the degree of man's understanding. Jesus pointed out that the kingdom of God is in man. He stressed His unity with God, declaring that He was in the Father and the Father was in Him, and that they were one. Unity affirms that the body is the temple of God; that it is pure and holy and should be regarded as spiritual. Unity regards the body as the servant of mind, and mind (as we commonly understand it) as the servant of Spirit.

Unity teaches the healing ministry of Divine Mind but does not claim to do the healing. Divine Mind does the healing. It is not man but the Father within man who does the work.

In the very beginning when Charles and Myrtle Fillmore decided to give their life to this new work they said: "Since it is the power of God doing this healing and work, we have no right to put a price on it. We shall trust God to recompense us." This they did, and it is a cardinal point in Unity practice of the present day. Unity functions on the freewill or love-offering plan. No charge has ever been made or is now made by true Unity teachers and ministers for teaching or healing ministrations. Unity has always

kept the price of the magazines as low as possible in order to reach the greatest number of people. None of the magazines carries any outside advertising. Unity's growth has come through the action of those helped by its teachings who pass the good news on to others.

Unity accepts reincarnation as a fact in human experience but holds that it has no place in the experience of a son of God. Death is the penalty of broken law. Reincarnation merely gives the soul another chance. Unity believes that every soul has the opportunity to overcome its weaknesses until finally it attains to the Christ standard. When we fully learn to apply Truth as taught and lived by Jesus Christ, we shall learn to live without dying. Then shall the necessity for reincarnation be done away with.

There is a sense in which we are constantly reincarnating. Every time we receive a new idea into consciousness and allow that idea to abide there, to develop, and to find continuous expression we have let it put on Christ and dwell in our midst.

Jesus proclaimed and demonstrated the ability of man to overcome death. The truth that life is eternal will overcome the belief in the power of the last enemy, death. Though death appear, it is not real. "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this?"

Unity teaches that the soul does not cease to exist at the death of the body but continues in another realm in close contact with what it loved in the body: that dying in the body consciousness is not dying in the whole man. However Jesus went further than this in His teaching and demonstration. He taught us that in

order to attain eternal life we must drop all thought of dying and enter into the thought of eternal life here and now. He taught the unification of all the different ideas about life into one omnipresent life. "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life."

Unity proclaims what the Bible teaches from Genesis through Revelation under the inspiration and guidance of the Spirit of truth. Unity is not a sect of people separated into an exclusive group who feel that they know all. Unity believes, as Jesus taught, that there are many truths still to be revealed and manifested: that the kingdom of heaven is in man and is intimately related to his thoughts and acts. Unity is a kingdom-of-God idea, a child of God sent from heaven to us.

If sin, sickness, and death had been the will of God for man, he would not have sent His Son into the world to overcome these things and demonstrate the way of Truth. Since these are not God's will, there is every hope for the man who is caught in a belief in their reality, as he is set free from false belief by knowing the Truth.

Testing the faith of His disciples, Jesus asked them who men said that He was. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Jesus' reply was this: "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven. . . . upon this rock I will build my church." This rock is the "I AM," the true self, the Christ in every man. It is the way, the Truth, the life. It is the one sure foundation upon which every true Unity student builds his consciousness. It is the Spirit or mind of Christ within to be drawn out into expression.

Our Eternal Life

BY FRED A. BARROW

IN THE July, 1940, issue of UNITY I wrote about the oneness of life, as now I write of life's eternality.

In this eternal universe nothing is or can be lost, nothing comes to an end, and nothing can be destroyed except material form or shape. True religion will acknowledge this fact, even as science proves it to be a fact.

Life is eternal, and matter is eternal. Our body is material, composed of oxygen, carbon, hydrogen, calcium, potassium, sulphur, phosphorus, and other elemental substances; and these chemical elements also go into the making of the forms of herbs, trees, insects, birds, cattle, and all animate beings. But in the course of time these material forms disintegrate and return to their primitive elements, yet this disintegration does not indicate either the destruction of matter or the cessation of life. It only indicates the law of change in material forms that is incessantly at work, and every form, whether animate or inanimate, from suns to grains of dust, is subject to this law of change. This body of mine is not the same body that was mine several years ago. Even my form has undergone a change, and in time it will disintegrate completely, only the component elements remaining undestroyed. Yet the life that animated it continues.

As matter is indestructible so life is eternal, and the dissolution of the human form does not affect the life that animated it. My body might be likened to

the filament of an electric-light bulb, which glows and emits light for as long as the electric current flows through it; but when the electricity ceases to flow, the filament ceases to glow. And no filament subject to the force of electricity can retain its form forever; sooner or later it must burn out and disintegrate. But although the filament, burned out, will cease to function as a light, nothing of it will be lost except its form. Nor does the electricity that made the filament to glow cease to be when the filament burns out; for electricity is eternal. And although material bodies will in time "burn out" and cease to manifest life, yet the life itself will continue, for it is one with the universe that is eternal with God.

There is no death or end of life. There is no destruction of matter. There only is transition of life and disintegration of form—then the arising of new life forms—in this eternal universe.

Much has been written about the power of life to perpetuate itself by means of the seed or the egg. Actually life does not perpetuate itself; it only perpetuates its multitudinous material forms, the forms by means of which it manifests itself. Life does not need to perpetuate life, for in itself it is as eternal as God.

As there cannot be an end to an eternity, neither can there be a beginning; for that which has either an end or a beginning is not eternal. And all things except forms and shapes are eternal. We know in what form we are now, but we know not in what form our body will be in our life in time to come. It may well be that then we shall put on a more glorious body, a body better capable of manifesting life, a body better able to manifest God. In his First Epistle to the Corin-

thians Paul has this to say of this material body of ours: "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." So although this natural and material body of ours must eventually disintegrate, we have the assurance that in our ongoing we shall come into possession of other and superior bodies of a spiritual nature.

When we speak of "this transitory life" we use a perfectly fitting and logical phrase, for the actual meaning of the word "transitory" is "passing." And life of course is passing or flowing; it is moving on and on as it has moved on and on from the past reaches of eternity and as it will continue to move on forever and ever. The life that you and I now manifest in and through our body is eternal life. For that which is—exclusive of forms or shapes—must forever have been. From nothing can nothing arise.

The units into which we break up time—minutes, hours, days, years, decades, centuries—are but arbitrary divisions. Life in truth is one and indivisible even as God is one and indivisible. What we call time is but the immediately recognized flow of an unsevered portion of eternity. We look upon the passing water of a river, but what we see is not the whole river; only an undissevered portion of it. We now are living our eternal life.

" 'T is the divinity that stirs within us;
'T is Heaven itself that points out a hereafter,
And intimates eternity to man."

The poet was right, as true poets often are. It is the mind or Spirit of God, the same mind that was in the Master, which bears to us the guarantee of eter-

nal life. Jesus Christ lives today, and as He lives we shall live also. The Master's body changed after His crucifixion and burial, but His life continued unchanged, as it does to this day, and as it will continue unchanged throughout eternity. Before the world was—that is, before this planet assumed its present material form—His life existed; and our life is one with the Christ life, although our material body does not manifest life or God as His did. Yet we should strive to pattern our life after His life and thereby manifest the goodness and glory of God.

"If a man die, shall he live *again?*" is a query made in the Book of Job. It is a query that has been made by human beings through all the ages by men of every race and every tongue. In the Old Testament the subject of eternal life is not often mentioned: but in the Gospels and the Epistles of the New Testament it is frequently prominent. But apart from the Bible, the subject of eternal life has been meditated upon by men of every age and clime and nationality. Cicero, who lived a century before the advent of Jesus, wrote: "There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence; and this takes the deepest root, and is most discoverable, in the greatest geniuses and most exalted souls." The modern thinker and transcendentalist Emerson wrote, "All great natures delight in stability; all great men find eternity affirmed in the very promise of their faculties"; and in his essay "Compensation" he gives us this ringing phrase: "The voice of the Almighty saith, 'Up and onward forevermore!' " Thus does the eternal Spirit of God enlighten the minds of the good and the truly great with a portion of His wisdom, knowledge, and understanding and cause them to express themselves

on the subject of eternal life.

In an article on life in my desk encyclopedia I find this: "In the death of an organism its unity is lost, and the protoplasm breaks up to form new compounds." But as I have said, the breaking up of the material organism does not indicate the end of the life that caused the organism to function; for the life is eternal. Permit me to repeat: There is no death or end to life. There is no destruction of matter. There only is transition of life and disintegration of form, then the arising of new life forms, in this eternal universe. Paul, in his letter to the Colossians, addressing them as fellow Christians, speaks of their lives being "hid with Christ in God." Is not that the "consummation devoutly to be wished" by every Christian man and woman, the merging of our life with God and His Christ?

Even while He lived as a man upon earth, Jesus merged His life with the Spirit of God. "I and the Father are one," said He. And we also by following the directions of the Divine Mind that was in Jesus and that also is within and about us can make this merger. We do not have to await the dissolution of the body in order to "live in God." We can do that now, permitting God to control our life and, through our life, our body and thus contributing to their general well-being and increasing their power to manifest life and God in the way in which He would have us make that manifestation.

Eternal life is ours. It animates our being, and it is all about us, even as God is all about us. It embraces all life that has been, all life that is, and all life that is to be, and even while we sorrow over the "passing on" of some dear one, we have every reason

to feel assured that the life he or she manifested in the body has not passed out of existence, that it only has shuffled off "this mortal coil" and passed into a new phase of eternal life, there to manifest itself anew in a more glorious body, a spiritual body, an ageless body.

In his "Psalm of Life" Longfellow wrote:

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

"Not enjoyment, and not sorrow,
Is our destined end or way;
But to act, that each tomorrow
Finds us farther than today."

To me the thought of eternal life is a most satisfying one. My body is aging rapidly, and it does not manifest life as it could in my younger days. Yet I am filled with life, eternal life, and it is the life that is me, not the body. When this body of mine has completed its service, the me that is life will continue on forever and ever.

Jesus said unto Martha, who was grieving over the death of her brother, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live." And we who have faith in Him who arose from the dead at Eastertide shall, in the words of Emerson, go "up and onward forevermore."

The breath of God is in our life, and even as God is eternal so must that be eternal which pertains to God and which comes from Him. Our body may "wax old like a garment," but our life, merged with the Spirit of God and His Son, will endure eternally.

"In Remembrance of Me"

BY HAZEL FARLEY RISK

HOLY COMMUNION or the Lord's Supper has long been a rite in Christian churches. Unity however does not usually observe such outer rites, inasmuch as we seek to go back of the outer manifestation to find the spiritual reality. The spiritual Truth is so often lost sight of in religious ceremonies that as students of the original teachings of Jesus we find our truest help and inspiration not in performing some rite but rather in dwelling upon the inner Truth upon which this rite was founded.

However in the past few years Unity has adapted to its use some of the more inspirational rites, and the Lord's Supper is one that is becoming increasingly important. We do not pass the bread and the wine, but we meditate upon the ideas or spiritual realities back of these symbols, seeking in this way to establish them in our mind and heart.

The term "Lord's supper" was first used by Paul in I Corinthians 11:20. It designated the ceremonial ordinance observed in the Corinthian and other early Christian churches. The night Jesus was betrayed He sat at supper with His twelve disciples. During this time of close companionship with those who had been nearest Him during His ministry, He took some bread, blessed it, then broke it and gave to the disciples to eat. Then He took a cup of wine and followed the same procedure, blessing and sharing it. "This do in remembrance of me," He said.

Because of their deep spiritual value and because

high spiritual instructions are hard to put into so many words, Jesus' teachings were clothed in parables and symbols. Hence they are as spiritually fresh and vital today as they were two thousand years ago. That is because the real meaning has been preserved through the symbols. These have been interpreted time without number, fulfilling the need of the particular stage of development of the student. Jesus often said, "He that hath ears, let him hear." Those whose ears were attuned to catch spiritual instruction would easily understand His meaning, but those who were not yet sufficiently prepared to understand His message took the parable as an interesting and inspirational lesson.

The Master revealed through His teachings that each person is a potential Christ and, furthermore, that in order to come into the realization of this indwelling Christ he must be born again. He made it plain that this second birth is not physical but spiritual. Conforming to the requirements of the new birth, we must exercise our mind on a higher plane. We must think higher, we must feel and live higher, we must listen for celestial instructions and speak forth healing words of Truth. To the degree that we are able to let go of the beliefs established by the reports of the five senses, we are able to receive inspiration from on high.

The rite of the Lord's Supper is administered to many who have only an imperfect understanding of what it means or what it should accomplish. A friend one day said to me that a certain minister had been called in to see her sister, who was confined to her bed. The minister had asked my friend if her sister had had the Lord's Supper lately, and upon receiving the answer that she had not he had declared that it must be administered to her at once. After telling me of this inci-

dent, my friend asked sincerely, "What does the Lord's Supper mean?" She had taken part in the rite many, many times, but had never learned its real significance.

The ceremony conveys a deep spiritual Truth, which can be fully understood only when the mind is in tune with the ideals and the aims of spiritual man. It has nothing to do with the material aspect of life, except as they are the result of the originating spiritual thought. It does have a great deal to do with producing at-one-ment with Spirit.

Jesus knew that one day man must find his inner Christ self and be renewed in spirit. His ministry was to help a sin-sick humanity, so He gave to the world the method by which mankind could purify itself and enter into its true heritage of eternal life. He prepared the mind and the heart for living, not for dying. "If a man keep my word, he shall never taste of death."

One of the most important of the revelations of Jesus Christ was that man must lift up and redeem his body so that mind and body may form the perfect vehicle for the Spirit's expression.

Through the Lord's Supper Jesus gave His disciples symbols of dynamic and far-reaching Truth. He was dealing with the Hebrews. He must speak to them in terms that they would understand. They understood the "blood of the covenant," important to Moses. Long before the time of the Last Supper the Master taught about pure spiritual life and substance. "I am the bread of life," He said. "Your ancestors ate manna in the desert, but they died; the bread that comes down from heaven is such that one eats of it and never dies. I am the living bread which has come down from heaven; if anyone eats of this bread, he will live for ever; and more, the bread I will give is my flesh, given for the

life of the world." Then He said: "Truly, truly I tell you, unless you eat the flesh of the Son of man and drink his blood, you have no life within you. He who feeds on my flesh and drinks my blood possesses eternal life (and I will raise him up on the last day), for my flesh is real food and my blood is real drink. He who feeds on my flesh and drinks my blood remains within me, as I remain within him. Just as the living Father sent me and I live by the Father, so he who feeds on me will also live by me. Such is the bread which has come down from heaven: your ancestors ate their bread and died, but he who feeds on this bread will live for ever." (John 6:49-59; Moffatt translation.)

These words are very plain to the student who meditates upon them. He "feeds" on the flesh of Christ, which is pure, spiritual substance, and "drinks" the blood, that is, appropriates the pure, spiritual Christ life. Truly, truly, the man who knows his flesh and blood to be spiritual has eternal life within him: his body is refined, redeemed, and flowing through it is the electrifying life of God.

People often say, when they hear about eternal life, that they dread to think of living in their flesh body forever. When they understand the Unity interpretation of this, their eyes light up and their steps become brisk. For we shall not remain in the body of flesh and blood. Flesh and blood are subject to change and corruption. The redeemed body changes only to take on a finer texture, to go on "from glory to glory." Those who have lifted their vision can perceive what this glorified body will be. Jesus never considered His body as flesh but as eternal spirit: "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Partaking of the Lord's Supper, we "eat" or

appropriate the true spiritual substance, and we "drink" true spiritual life. These ideas are built into mind and body. First come new thoughts, more loving, kind, and understanding. Then the body consciousness lets go of any thought of pain or sickness and there is a sense of continually renewing life and strength. The body becomes ethereal and light; thought becomes dynamic. Rest and sleep are merely for a time of quiet communion with the Father, a time of letting spiritual life show forth.

Through the Lord's Supper Jesus gave us the spiritual exercise by which we might consciously renew and redeem the fleshly body. He gave us the vision of glorified man that we are individually to attain.

One does not need to wait until the rite of Holy Communion is performed at his church or Unity center. It is an individual exercise, one that the student may use daily if he will. One may begin by singing a hymn or perhaps saying over the words of such a hymn as the following:

"In Thy great truth my soul is free,
My heart is consecrate to Thee;
Guide Thou my feet, O Lord, I pray,
Into the straight and narrow way.

"So cleanse my heart and make me Thine;
Express in me Thy grace divine;
For in Thy love I am secure;
Make my heart pure; make my heart pure."

It is also inspirational to read Scripture passages that refer to the Last Supper, such as I Corinthians 10:16, 17, Matthew 26:26-29, Mark 14:22-25, and Luke 22:15-20.

"And . . . he took bread, and when he had blessed,

he brake it, and gave to them, and said, Take ye: this is my body."

Today He is offering us eternal spiritual substance. Let us accept this new Christ substance by affirming:

The pure, indestructible spiritual substance, the body of Christ, is now being built into my body idea, and shows forth as health and wholeness.

He is offering us eternal, spiritual life. Let us accept this Christ life by affirming:

The pure, vitalizing spiritual life of Christ now cleanses my mind and body, and I express Christ's eternal life and strength.

At this point the student should be entirely relaxed and withdrawn from the outer world, securely established in that close communion with God in which there is only the consciousness of omnipresence.

By affirming we are definitely building life and substance into our consciousness, the life and substance that transform and build our body after the pattern of the eternal Christ body.

There is no need for outer symbols. Jesus gave us the real symbols of eternal life and spiritual substance. Christ gives us the reality in our perfected body and life. We should enter into this communion with deep, sincere consecration. We should dedicate ourselves to the Christ ideal. We are single-minded as to Truth, and our vision is on the perfected and redeemed man.

"This do in remembrance of me." We think of Him as the one who gave us the pattern and the essence of life and substance that replace the "life of the world." As often as we eat and drink spiritual life and substance in remembrance of Him who made the supreme attainment, so often we establish in consciousness the perfected Christ man.

The Yoke of Yesterdays

BY RICHARD LYNCH

BEHOLD, I create new heavens and a new earth; and the former things shall not be remembered." "If any man is in Christ, *he is* a new creature: the old things are passed away." These words are words of Isaiah and Paul throwing off the yoke of the yesterdays, which is a barrier to progress. More recently we have listened to Walt Whitman renouncing the corpse of his old self, which he had cast off and left behind him; and we have hailed Tennyson immortalizing the idea of rising on steppingstones of his dead self to higher things.

There are so many heirs to the slavery of the old yesterdays constantly looking backward toward things that should long since have been blotted out and forgotten. Whatever the success that attended past methods, new conditions of life demand new attitudes and improved ways. Fixed ideas develop into mental habits, and it becomes difficult to adjust the mind to changed circumstances and different environments. But these will not change by shaping themselves to us; it is we who must make the necessary adjustments. It is imperative that the consciousness should be free of the bondage and limitations to which past prejudices and traditions have subjected it. Superstition, creed, dogma, doubt, fear—all are bars to freedom.

Jesus used the word "repent" in the sense of taking a new attitude. "Repent ye, for the kingdom of heaven is at hand." What this kingdom has in store for you depends upon your flexibility of mind and your willing-

ness to readjust your ideas and beliefs to its requirements. It is a natural human impulse to feel that conditions should be adjusted by changes made on the outside, by changes in anything but the inner self.

But adjustment is a mental course of action. The divine law of adjustment, when understood and practiced, corrects and regulates every disorder in human experience. When the outer individual self is adjusted to the inner spiritual self, belief in the power of objective conditions is surmounted and all barriers are broken down.

There is a spiritual significance back of all material appearance. Living in an inharmonious atmosphere is unnecessary, because the law of mental adjustment is the same law that operates in tangible manifestation. If you find you cannot adjust yourself to outside conditions you may know that your consciousness is not harmoniously adjusted in spirit. The divine law of adjustment contains a principle by which all discord, confusion, and inharmony is corrected and regulated. It transports the consciousness to a higher plane where all relationships are perfectly maintained. It recognizes one law, the law of good, which is the law of all life.

Paul preached with zealous energy the gospel of putting away the old and being renewed or readjusted in the spirit of the mind. He included the release of all bitterness and anger, all malice and evil speaking, and with great fervency he declared his purpose of forgetting the past and reaching forward to the future, of pressing on toward his goal. He said, "I die daily." Each night was a sleep and a forgetting, each morning a renewal and a transformation.

Is there something in your storehouse of memory over which you are secretly brooding? Some unhappy

recollection that terrifies you with its constant recurrence? Some hidden bitterness or hatred that nourishes a burning desire to even up an old score? Some sense of resentment against injustice? We have all experienced the destructive agency of such unbridled emotion; we know the indigestion that results from anxiety, the headache that has its source in angry irritation or depressed discouragement. We have observed the workings of protracted grief, cherished resentment, or bitter envy in many a case of chronic invalidism.

In reading of the healings of Jesus it seems as though His entire system of therapeutics rested upon the one word forgiveness. "Which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?" He knew the remedy for those weary and heavy-laden ones, the secret of freedom from the tension that was holding them in physical bondage. His magic word was forgiveness. He sometimes called it nonresistance. That old law of an eye for an eye had accomplished little in their lives.

Revenge, requital, and retribution do not liberate the troubled mind. Jesus knew and practiced a more excellent way. He likened the old method to cleansing the outside of a cup or platter and allowing the inside to remain soiled from past use, thus producing contamination that could be counteracted only by removing the cause. Setting the heart or inner man to rights would expel misery from the outer.

"A man who foolishly does me wrong—I will return to him the protection of my ungrudging love: the more evil that comes from him the more good shall come from me. Hatred does not cease by hatred at any time; hatred ceases by love. This is an old rule," Buddha wrote. Surely this was the rule Jesus taught and

lived: forgiveness. He recognized it as a complete formula for liberation from the tense habits that produce many physical ills. "Render to no man evil for evil" was Paul's interpretation of the Christ consciousness. "Be at peace with all men. . . . Be not overcome of evil, but overcome [give over] evil with [for] good."

Forgiveness is a liberator born of love and springing from the "hidden man of the heart." It means to give something for or on account of something else. It includes much more than overlooking an injury. An even exchange must be arranged: justice for injustice, good for evil, praise for criticism, love for hate. As you give so shall you receive. It is the law of compensation resting upon a basis of immutable principle.

Forgiving is "giving for" and placing in the consciousness, a realization of freedom from something that causes pain or disturbs our ease. Sin is missing the mark, because we fail to perceive and apply spiritual principles. According to the old belief, sin was an infraction of social ethics, but we now know that it is far more inclusive. It is every thought and act that does not measure up to Truth or spiritual reality. Its manifestations are appalling, because it is the nature of thought to become visible.

The old teaching that God forgives sin only when we beseech Him is not in accordance with Truth. Sin and evil cannot be separated from their consequences; they are as intimately related as the root and the branch. They are the result of thinking outside of principle, thereby failing to measure up to the absolute. Forgiveness of sin is the Biblical term for changing our misconception of life for the Truth, and we do this in direct ratio to our perception of the true reality.

The new thought of Christianity is that man, not God, forgives sin. That it is but the false concept of life that leads us to sin will of course sound revolutionary to many, who will not understand that when we perceive reality, we correct the errors of sense in our own mind and that of others. But we know that God holds man eternally in the perfection of spirit, and as infinite Mind can never be influenced by the error that blinds man to the ideal vision of himself, it can never change its concept of the divine son. However before this concept is established in the human consciousness its opposing belief must be eliminated. As we correct our mistaken ideas we forgive our own sins, by "giving" our belief in evil "for" a knowledge of Truth.

Because Jesus saw so clearly the spiritual reality of man as an ideal image and because He could discriminate between evil and the perfection sustained in God thought, He had the ability to "take away" or "forgive" the sins of the world. We too may follow His example and forgive the sins of the race if we will refuse to judge by the appearance and exercise "righteous judgment" instead. To do this it is necessary to recognize man as an infinite idea of infinite Mind and to refuse to stamp upon the consciousness as real the mistakes that have been made.

"Whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained." Thus the Christian religion defines our responsibility. Every forward step in the evolution of humanity is taken by correcting error in the race thought. To "heal the sick, raise the dead, cleanse the lepers, cast out demons" is the natural result of the forgiveness of sin; wholeness automatically results when evil beliefs are cast out. If you are a Christian student, you must

hold the real consciously in your vision, and each person who does this helps to set the world free from its delusion of the power of material misconceptions. Sustained in thought, belief in evil as existent makes it an active force; so it appears to be all that imagination has made it.

"Repent ye, and believe in the gospel" is the admonition of the Great Teacher in urging a remission of sin through change of thought, through belief in the "good news" that the Father has never been an angry God dealing out punishment for sin. In the new thought of Christianity repentance is a form of denial, and forgiveness of sin is an erasure from the consciousness of a material misconception.

As an illustration we have Jesus' word picture of the prodigal son arrogantly and rebelliously leaving the protecting plenty of his father's house, only to return ashamed and humiliated, expecting to be punished by disinheritance and debasement. A true symbol this, not of the Father's angry imprecations but of His constant, expectant watchfulness for the return of a son. Never a thought of punishment or reproach, but an advance to meet the loved one, to heap honors upon him, and to restore him to a sonship that had never even been questioned. It was a cause for merrymaking too; because "this thy brother was dead, and is alive *again,* and *was* lost, and is found."

"And he spake unto them this parable" as another picture of repentance. This time Jesus symbolized the loving yearning of the Father by the tenderness of a shepherd whose watchful care follows the lost sheep into the terrors of darkness, rescuing and restoring him to the peaceful safety of the "fold," and there is more joy at the finding of the one that is lost than there

is over "the ninety and nine" that remain always safe.

I am sure you could not interpret these illustrations as an encouragement to sin or to refuse to repent. In both instances sufficient punishment was suffered as a direct result of error, for sin and its consequences are always united. Jesus never recognized or emphasized repentance as the old law taught it; He preferred to dwell upon the good or "righteous" rather than upon the evil. His healings were pure demonstrations of the forgiveness of wrong thinking and its consequent results. We are beginning to understand that when He forgave sin it meant to Him a release from the heavy yoke of yesterdays, a change of thought, a healing of the mind; and the natural result of all this was freedom and restoration of the body. When we believe sin to be the result of ignorance, we can forgive it as we correct a lack of understanding of the Truth.

"Thou preparest a table before me in the presence of mine enemies." We may not be sure of the meaning the Psalmist intended, but we know what Jesus' interpretation would have been. He knew that a man's enemies are not human beings but his own error thoughts: his belief in lack, in sickness and death, his worries, fears, and anxieties. Against these alien enemies, these beliefs in physical, mental, and financial imperfection, our human efforts seem weak and fragile. Right "in the presence" of these enemies a table of plenty is prepared, where each is an honored guest: "Thou anointest my head with oil." Each one's "cup runneth over" with health, life, and substance.

We must learn to turn away from fighting against conditions by "forgiving" them, by letting the brilliant rays of Truth banish their shadowy darkness. Then flooding ideas of health and wholeness will crowd out

and expunge from the subconscious mind the morbid beliefs of sickness and disease. Forgiveness goes hand in hand with forgetfulness; for when one is not willing to forget, how is one able to forgive? Forgiveness is only perfected by forgetfulness; by letting "the dead past bury its dead."

We must forgive and forget as we would that our own errors should be forgiven and forgotten by others. "Forgive us our debts, as we also have forgiven our debtors" is the prayer Jesus taught His disciples. It should teach us the futility of resenting trifling injuries, of wishing to "get even" with those who criticize or ridicule us. The Master's reaction to bitter injustice was "Father, forgive them."

To forgive *as* we would be forgiven is the very crux of our mental need. Forgiveness is essentially a function of the mind. It clears the channel through which Divine Mind flows into its individual outlets. Always remember this. To forgive is to remit, to absolve, to set free from the bondage of yesterday's yoke, to give something for something. The channel through which your forgiveness flows to another is the same channel through which the forgiveness of others flows to you. If you obstruct its flow by denying it to your fellow men, you raise a barrier between yourself and God. As you would be forgiven so you must forgive.

I am often surprised to find so little understanding in persons who earnestly desire to be healed of sickness and poverty. They hold locked in their memories the buried microbes of dormant ailments, injurious to the mind and closely associated with their lack of health and supply. I find such people secretly brooding over past injury or injustice, resenting criticism and unkindness, or reproaching themselves for mistakes.

Before there can be any outward expression of healing I am sure it is positively necessary to heal the havoc that bitterness and ill will create in the human mind. Perhaps it is, as many declare, humanly impossible to forget or forgive such wrongs as some have experienced. The human nature cannot accomplish this. It is the divine nature that extends mercy, love, and pardon. From your human standpoint it is difficult, often seemingly impossible, to condone an offense. Yet surely there was nothing of human nature in that prayer from the cross: "Father, forgive them; for they know not what they do."

Forgiveness erases inharmony, anger, and jealousy, searching back of the petty faults and trivial mistakes of humanity until it beholds the true spiritual or Christ man. It indicates a removal of erroneous conceptions, a "giving them over" for a like measure of freedom and peace of spirit. As it corrects mistakes it cancels beliefs in evil and records only knowledge of Truth. It springs from your soul, the innermost part of you. It is not genuine unless it totally erases every memory of bitterness. Its vision is broad; it sees beyond the petty faults of human nature to the actual spiritual self that is shining behind the clouds of limitation. It discovers the "divine son" in every individual.

You may be surprised to hear that first of all you must forgive yourself. If you are torturing your mind with thoughts of retribution for sins and shortcomings, you will remain bound until you make remission of your own faults by realizing the forgiving love of the indwelling Father, who grants you the power to free yourself and others. When you have given your thoughts of discontent, resentment, faultfinding, hate, and lack for their mental opposites, the conditions of your life

and your affairs are going to undergo a radical change.

Forgive your brother, yourself, your "fate," if that is what you call it. Forgive everything and everybody. Forgive, not once but even "until seventy times seven." It is the only way to drop the yoke of yesterdays and remove the obstruction between yourself and freedom. Forgive and forget those things that lie in your past. Blot out of your memory the misery of your unhappy experiences. Demolish the old structures of worthless retrospection. Let the "first things" pass away, and behold, "all things" shall be made new in your life. Give up your hatreds and criticism for love and praise; your selfish gloom for joyous radiations of confident expectancy; your suspicion and distrust for faith in eternal goodness. Each one of these substitutes will accomplish rich results in your life.

EDITOR'S NOTE—This is the seventh of twelve articles by Richard Lynch. The eighth will appear in May UNITY.

HEALING THOUGHT

In unity with Jesus Christ and the mighty work that He did in regenerating His body I declare, "I am the resurrection, and the life."

PROSPERITY THOUGHT

Giving myself wholly to the life of the Spirit, I am transformed into the same life, and I am successful in all my undertakings.

(Use from March 20 to April 19)

The Last Enemy

BY BYRNE FULTON

DEATH IS CALLED the last enemy for reasons as shallow as they are obvious. Death is no enemy; it is the result of having entertained other enemies. It is a natural, logical result, and a kindly one as well, and proves itself to be a friend nearly as often as an enemy.

But for the errors that we daily make in our thinking and objectify in our mind, body, and affairs, we should have no reason to look forward to death as either an enemy or a friend. When the final overcoming of death takes place it will not be a battle in itself but the yielding of ground by an enemy powerless to touch us except as we entertain its minions in our stronghold. The overcoming of sin in all its subtle forms is our battle; we have no grievance against death. When death stares us in the face, it is a demonstration. Our thinking has not been raised to a high level and kept there. It is also a proving ground, upon which many a Truth student has emerged triumphant, with a new understanding and a new urge to go up higher.

Jesus proved that death is no enemy when He delivered Himself up in the hands of this "enemy." Doing this, He set a precedent. He appeared to yield, but He returned with the same body. At first His followers were frightened—so little did they understand what He had been teaching them!—and it was no easy thing for them to believe that they were not seeing His ghost. Nevertheless it was the same body, purified until it finally showed forth the eventual destiny of all

human flesh: the going back into its native spiritual elements and becoming to our eyes invisible.

Death was not fearsome to Jesus. When He hung on the cross, He did not cry out hopelessly, "It is finished!" Those words were uttered in triumph. It was finished; He had conquered. He was fearless, for He knew. No need for Him to hang on the cross making frantic efforts to demonstrate over pain, heat, humiliation. He had been able to rise above the sense of pain and mental suffering to the infinitely greater sense of His accomplished Christhood. He knew that the task ahead of Him was not too great for Him. So He yielded Himself up to the ancient enemy, and upon that yielding men have leaned ever since in the hour when death hovered.

It was Jesus' ability to put aside pain and keep His mind stayed on God that enabled Him to cry, "It is finished." It was part of His greatest demonstration, and the earnest Truth student has only to think of it to long for the same aloofness from suffering, the same sure confidence of the nothingness of pain and the allness of peace.

Far from being Jesus' enemy, death was the means by which He accomplished His greatest work. There has to be death before there can be resurrection from the tomb. Jesus had conquered His real enemies when He triumphed over those things in which He was tempted even as we are tempted. Having freed Himself of the real enemies, He did not attempt to compromise with the last one. He had no fear of it, for He knew it for what it was: an appearance.

The finite laws, of which death is one, are the whips that scourge us to wean us away from all things finite. When death comes to the unenlightened it comes

in the guise of an enemy, and great is the struggle to overcome it by every material means known to science. But when it comes as a friend, as it has come to many a good metaphysician, it causes no alarm. It provides change, new raiment for old, a new chance to work toward perfection without the hindrance of a body that has seen enough of conquering and can afford to return to dust, allowing its occupant to go forward in all newness. Such an understanding many have today as they work and press forward toward that immensely greater understanding which Jesus had and which made possible His resurrection.

As much as death may fool the world into believing that it is one of God's laws for mankind, it is not. Neither is the need to change from an old body to a new one the essential need. Perfection is the eternal principle back of every change. The day will dawn when the last change will be made in the twinkling of an eye, not requiring the middleman death, for in the twinkling of an eye the final flash of understanding will come and death will indeed be swallowed up in victory.

This alone is proof that the last enemy is not an enemy but an illusion. The overcoming of our other enemies is not accomplished in the twinkling of an eye. Some of us can tell of having spent months, even years, in the overcoming of a single enemy, and a small one at that. Yet death is supposed to be not only our enemy but our greatest and most fearsome one. We can discard this outworn belief in the brighter and happier knowledge that the day will come when death will be abolished in the twinkling of an eye and will be known for what it is: a result of past imperfections.

With the releasing of the old body we release everything related to it. We begin again, with no unhappy

memories of past failures, past mistakes. Could death be kinder than to take from us the old body and the old memories so that life may make us new again?

A real Truth student desires neither to end his life nor to prolong it. He understands that his life does not end at the moment of death, that wherever he is there will be good work for him to do, and that God will be present with him. It surely does not matter where we are so long as God is there.

Neither does the real Truth student grieve over his dead. The same holds good for his friends and family as holds good for him: he knows that the Christhood of each is in process of being revealed and that separation is an illusion; for we are all one in Christ.

Yet we are not complacent about death, for to be complacent is to take for granted an inevitable end, which is the same as admitting that the causes of death must certainly continue until the usual result is achieved. This is fatalism.

Only upon those occasions when death seems very near does the Truth student put every ounce of himself into working against it. The rest of the time he is busy working against the many causes of it, knowing that where there is no cause there can be no effect. Death is only the final symptom, and Truth students do not work against symptoms but against their causes.

Time was when the death of a metaphysician caused comment. "Nothing in their teachings!" was the consensus. Gradually the world is learning that no metaphysician looks forward and demands that every shortcoming be completely wiped out in one life span. The metaphysician does little looking forward; he lives today and overcomes as much as he can.

But the time is ripe now for someone to follow the

precedent set by Jesus, someone whose strength is the strength of Christ, who has in him the same mind that was also in Christ Jesus. It has been a long time since the goal was given us, but we are approaching it, some faster, others more slowly. Any day now we may hear of the overcoming of the last enemy by one who has lived his convictions. Whether or not the world believes the story when it is told, Truth students will not discredit it. For they know that the last enemy must disappear instantly when the causes that produced it have been wiped out, leaving a shining pathway to the perfect Christhood stretching straight ahead.

We are all working toward this end, though not by daily insisting with all our might that there is no death; for we do not meet our enemy until he appears to be nearing our fortress. Our work is much, much easier. We work against sin, poverty, disease, unhappiness, ignorance, superstition, fear, carelessness, anger, hatred, laziness: the countless smaller things that are the real enemies.

And our way of working is unique. We work by admitting our own weakness, allowing the strength of Christ to be made perfect in our weakness, believing truly that God's grace is sufficient for us in every moment, on every little battlefield with which our mind is dotted.

Our battle cry against all enemies is "I can do all things in him that strengtheneth me." As fast as we wear out one body we will acquire another, for we cannot stop until we have reached perfection. Time after time we may meet this "last enemy" and go with him, but the time will come when he will approach no more, and the date of that day depends upon every day's learning, working, and praying.

Life Is Ageless

BY H. E. MIZE

IT IS A FACT that the cells of the human body are being constantly renewed. Therefore in terms of time, and whatever "age" the calendar may assign to us, neither your body nor mine is any older than we think it is.

But, you will say, the difference between the infant and the octogenarian is certainly apparent to everyone. The mature or older person carries in his body the evidence and markings of more years than does the infant.

It does look that way of course. We expect time to do things to us, and the quality of our expectations determines the quality of the results. "The soul is all form and doth the body make." The body is the objectification of thoughts, beliefs, and attitudes, and it will be no better than its mental causes.

But your active belief in the progressive deterioration of your body is not the only means by which this deterioration is brought about. You may give it little thought yet experience it just the same. The race thought, the thought of your ancestors as well as that of your contemporaries, tends to fashion you in its image and likeness; and the decree stands until you reverse it by your own understanding and begin to know and express the truth of your being.

In addition to a morbid concern about age, there are other negative thoughts and attitudes that produce after their kind and play havoc with your body manifestation. Fear, worry, envy, selfishness, cruelty, greed,

and a host of other moods or motives are stones unfit for the building of the temple of Spirit. They are not Truth, they are not good; no basic reality sustains them; so their concreted manifestations in the body can necessarily be no better than they themselves are. False thoughts and wrong motives undermine health, waste energy, and poison and misshape the very cells of the body. They bring forth into visibility and tangibility a caricature of what man is in reality and ought to be in expression.

Thus every cell of the body that would otherwise be incessantly renewed, as if from the hand of God, carrying all the original vigor of Spirit in it, is in these free agents shaped to the manner of their thinking, taking on its precise quality. From this point of view the cells of the octogenarian are no older than those of the youth. But the results of decades of failure to measure up to Truth in thought and action appear in the cells of today, which fail to be renewed or are made "old" in quality even as they are renewed.

All substance in the universe is of the same age; it is eternal, therefore ageless. It has not in its essential quality any power or tendency to deteriorate. Only in a world dominated by man's mental states does this phenomenon of deterioration appear. Internally (in Spirit) there is unchanging perfection. Externally or objectively all things take on an appearance of reality in exact conformity to the quality of man's thinking. Inevitably and by an immutable law human thought dominates the world of things with which it occupies itself. The actual world that we see and handle is therefore our own creation. Its defects are chargeable to us and convict us of either having thought falsehoods or of having failed to think Truth.

How did man begin to *think* old age and annihilation? And again, what is the genesis of the universal rebellion against these unhappy manifestations? The basis of this rebellion is our ability to conceive of a better destiny. All philosophy that is worthy of the name, and all logic, is categorical in its insistence that we are able to recognize imperfection only by reference to a standard of perfection that we find in our own mind. In our mind therefore is a standard, an idea, and an ideal of perfection, of Truth, to which the ideas of old age or other defects in no wise conform. The better is preferable to the worse, the profitable to the unprofitable, the good to the evil; and this preference which the soul affirms is based on its clear or dim apprehension of reality. That which it rejects has no essential reality and is endowed with a semblance of life only through our penchant for false thinking.

The process by which man came to think of himself as an imperfect and relatively worthless being isolated from God and left to his own devices is not a matter of too great difficulty for our understanding. Logically the emergence of self-conscious individuals out of the reality and potentialities of universal Spirit requires that each individuation shall come to self-knowledge, conscious power, and proved worth through his own experience. The individual's capacity for experience quite as logically implies experiment, trial and error, the possibility of making mistakes, a will free to choose or reject, an ability to advance from one position to another, and a power to discriminate and to discard the false for the true, the worse for the better, in his incessant quest of the best.

We have now not only an opportunity for the broadest experience that any age has afforded but we

are also able in a sense to sum up and avail ourselves of the experience of all previous generations. The tendency of experience must always be to show man what he is. The accumulated knowledge and experience of the past, along with our own capacity for experience, must necessarily bring us closer to the possibility of understanding man's real place in the scheme of things. But the impulses from the past that pushed us to the front, that made this generation the sole repository of all unfolded human values, the sole vessel or instrument of duty and responsibility, do not now or at any time encroach upon the individual's freedom or his doubtful privilege of rejecting his responsibilities. We must still dig for our knowledge.

To give practical effect to our understanding that old age is only an objectified misconception and not a substantial reality, it is necessary for us to act out our knowledge concerning the truth of the matter. (Even if it should appear that we of this generation may not triumph completely over all the falsehoods of the past and have done entirely with this die-hard superstition, nothing can excuse us from the duty of going as far in that direction as we may.) Being convinced in our mind that Spirit has lost no whit of its virtue, is as potent as ever, and can in no sense be vitiated by a phenomenon like time (which belongs to the outer and has no power as against God), we should see to it that our actions do not betray us into making an unwitting concession to the human delusion of "necessarily" lessening powers.

All power is of God. Man expresses that power according to his understanding of it. It would be absurd to suppose that God's life in one person is old and

nearly spent while in another it is young and vigorous. It is the same life in all but transformed or modified in each individual for purposes of expression: to conform to each person's dominant idea of it.

A man sixty years old need not think of his body as any older than that of the man who is twenty. Yet he usually subscribes to the delusion that he is three times as old as the latter, and he acts according to the idea that he permits himself to accept concerning what time can do to him.

He does the things and he does them in the manner that he believes suitable to a person of his years. Try to hide it as he will, as long as he is in the power of the false idea his every act will proclaim aloud his belief that he is a disintegrating and dying man. Thus the result of his thinking in turn reacts on his thinking, confirms him in his error, and stamps his incessantly renewing body with the appearance and quality of age.

Truth understood and acted would not deal in ideas of deterioration but would give full scope to its progressive tendency and occupy itself with showing forth more and more of its inexhaustible virtue.

It is quite evident that perfect adherence to such a regime of thought and action would do away with all results that are unlike Truth. From the foregoing and from all that is known of the matter it is clear that age—in the sense of deterioration—has no basis in fundamental reality, that it is purely and simply a mental creation, and that it will disappear in proportion as we withdraw the support that our thought has given it.

Man transgresses the law of his being by every thought and act that expresses a conception of himself as something less than Spirit, as something other than

advancing man. Man the prototype, the image and likeness of God, is eternally perfect. Man the individuation of the divine archetype—who is God—is authorized here and now to know himself as possessing all the powers and qualities of his source, as possessing them for the sake of advancing and expanding. Why then should he insist on expressing something else, something entirely unnatural and foreign to the truth of his being?

That all power is of God is not open to dispute. This power is a unity as well, an indivisible whole, and is omnipresent. It is not subject to any contraction or diminution of its essential virtue. The individual man, the potential image and likeness of this universal power, gives it direction and use in keeping with his conception of it.

Let us take stock. How many concessions do we make daily and hourly, by our actions, to our assumption that we are a shrinking being rather than an expanding and growing manifestation of infinite life and power? In thought and deed we anticipate, forecast, and decree the very results that we bemoan. We believe that we are growing old, that the crassly physical ideas of wear and tear and depreciation are our portion also. A spiritual being, free to accept error if we wish, we stoop to believe that God's life in us is a necessarily ephemeral glow, destined to flicker and fail and presently to be extinguished. But why? If it possesses the quality that we are rationally compelled to attribute to it, it can fail only if and as we fail to give it the expression that is proper to it.

This failure begins in thought. We underestimate the virtue and potency of divine life and power, which is the only life and power that we can possibly have.

Naturally we undertake to use these things only to the extent that we believe them to be usable. We attempt to do with them only what we believe them to be capable of doing. We think them speedily exhaustible, and we go about acting out the idea of exhaustion.

Now see how faithfully this limited idea of Spirit is translated into hard and unpleasant actuality! Thoughts, even false thoughts, become things in the world in which you function. You are the responsible creator of your world. In spite of all camouflage and veneer, you act out your ruling thought day by day. Your world reflects it. All improvement in your condition and experience must begin with a change in your dominant thought, bringing it more nearly into harmony with the inviolable truth of things.

It is neither lawful nor logical for you to hold cheaply that spiritual reality which you are. For Spirit is your real being. All its vast implications are yours to realize. Understanding the truth of your being, you will not wish to misrepresent yourself. To the extent that you manifest any flaw or defect of mind or body, of thought or action, you do misrepresent yourself.

Your business in life is continually to express more rather than less of life, of Truth. But you will not even attempt such increased expression so long as you believe that life is dwindling and perishing or that it can fail to increase its manifestation in you while you still obey the law of increase, understanding, and use.

Perhaps no person of this generation is giving quite perfect expression in action to the conviction that life is necessarily eternal, perfect, and of a progressive and expanding character. There is an academic faith and a working faith. True faith demands a solid core of understanding. Without understanding faith loses its

way in a maze of falsities and misconceptions. Active faith *does* or acts out that which is thought and understood. This is the element that we seem most to lack, the skill or will to make use of the knowledge that we have. No man may reasonably say, until he or someone known to him has tried it, that action always in perfect accord with our knowledge of the essential perfection of life would not bring all the great practical results that we wish to manifest in mind and body.

Another and final point that may be helpful is this. The raising of our thought to the level of universal principles, of ideas that are true for all and good for all, puts us in instant contact with the ageless realm of Spirit. There can be no mental or physical deterioration as a result of this attitude or while it prevails. The mischief is done while we are immersed in and swamped by the complex and vexing details of mere external existence. Then we place ourselves at the mercy of the conditions and forces that the physical mind practically assumes must befall us. Oh, we may attend to all the details of life that require our attention; that also is a part of our work of unfoldment. But we should never forget that these are dependent and secondary things. We should always remember the principles and values that must enlighten our aims and endeavors. By our faithful service in thought and action to enduring things we attain to mastery of the transient things of external sense. We live and act to the ends that God's idea of us presupposes and demands. Living thus—if we only would live thus!—would insure the success of our life and work, fit and equip us for it, bring our expression into harmony with Truth; and we should never need to discard our body while it is still equal to its office or until we are ready for a better.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 6, 1941

UNITY SUBJECT—*Power through Peace.*

INTERNATIONAL SUBJECT—*Christ Promises Power.* —Acts 1:1-12.

1. The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach,

2. Until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen:

3. To whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God:

4. And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he,* ye heard from me:

5. For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.

6. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

7. And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

8. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

9. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

10. And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel;

11. Who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

12. Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off.

GOLDEN TEXT—*But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.* —Acts 1:8.

SILENT PRAYER—*I accept the Christ's gift of peace.*

The name Jerusalem means "habitation of peace" and symbolizes the abiding consciousness of spiritual peace, the result of continuous realizations of spiritual power tempered with spiritual poise and confidence. To realize power one forms the habit of holding oneself in conscious poise and develops a spirit of confidence that does not fail when faced by adverse conditions. Inner stillness grows when we learn to get quiet outwardly and turn our attention inward to the center of peace in our own soul.

Power and peace are so bound up together that only those who are conscious of inner reserves of power can know true peace, and only those who are at peace can be conscious of spiritual power. Jesus charged the disciples not to depart from Jerusalem but to await there the "promise of the Father" or gift of the Holy Spirit.

In metaphysical terms baptism has to do with thought training, and two forms of thought training are indicated here. "John indeed baptized with water" signifies denial of error in one's thoughts. The baptism of the Holy Spirit signifies affirmation or the appropriating of the substance of Truth. The one is a cleansing process, a letting go of error in one's thinking; the other is a taking hold of Truth.

The Christ Spirit is timeless and ageless, but the work of expressing it by conscious thought and endeavor began with Jesus. He was the originator of Christianity. He saw the movement as one of world-wide scope, destined to increase until it filled the earth "unto the uttermost part." To do this men everywhere need to put their thought on the development of the Christ in themselves. No wholesale increase in consciousness of the Holy Spirit can take place until there is an increase of that Spirit in the consciousness of the individual.

The restoration of the kingdom to Israel was an erroneous conception of power in an external sense. In its highest significance Israel as a nation symbolizes spiritual consciousness. This was the kingdom that Jesus came to restore. The disciples held a conception of the Children of Israel as ruling over their conquerors in an external dominion. The Christian faith, rightly interpreted, has no political affiliations. It stands alone as a way of life devoted to the Christ Spirit or principle of Truth.

To count the experiences of the apostles as of greater worth and as more inspiring than our experience of the Christ Spirit now is a common failing of orthodox believers. The disciples had indeed great opportunities to learn the nature of Truth and to gain understand-

ing. That they did not in full measure profit by their opportunities is apparent in the text for today. "Two men stood by them in white apparel" and warned them to stand no longer "looking into heaven." Inspiration does not come from gazing into the sky; it comes from realizing inner peace and putting all one's power into the effort to establish peace in one's environment.

For forty days after the Resurrection Jesus Christ taught His disciples "the things concerning the kingdom of God." At the Last Supper He had said to them, "I appoint unto you a kingdom, even as my Father appointed unto me." That kingdom was earned by Jesus before it was appointed to Him. He won it by faithfully centering His thought on Truth and expressing Truth in all His words and acts. For Him the kingdom of God was the kingdom of Truth.

The disciples also had to earn the kingdom of God before it was appointed to them. As soon as they understood the requirements they set to work. Gathering in an upper room, they continued steadfastly in prayer. Inner uplift comes through prayer, not through lifting the physical gaze. Before divine wisdom and love can be exalted in consciousness (before Christ ascends from Olivet) man must be established in peace and power (must wait in Jerusalem).

Prayer, faithfully continued, prepares the heart for the entrance of the Holy Spirit. The Holy Spirit in turn prepares man to ascend, as Jesus did, to His appointed kingdom.

QUESTIONS

1. What does the name Jerusalem mean, and what does it symbolize?
2. How does one who lacks a realization of power overcome this lack?
3. Explain how power and peace are related.

4. What is the metaphysical meaning of baptism, and what are the two forms?
5. Why is individual development in the Christ consciousness more important than growth in consciousness of the Holy Spirit in general?
6. What kingdom did Jesus come to restore?
7. What has prayer to do with the descent of the Holy Spirit?

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Lesson 2, April 13, 1941

UNITY SUBJECT—*The Quickening Spirit.*

INTERNATIONAL SUBJECT—*Christ Shows Himself Alive.*
—Luke 24:13-17, 25-35.

13. And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem.

14. And they communed with each other of all these things which had happened.

15. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them.

16. But their eyes were holden that they should not know him.

17. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad.

25. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken!

26. Behooved it not the Christ to suffer these things, and to enter into his glory?

27. And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

28. And they drew nigh unto the village, whither they were going: and he made as though he would go further.

29. And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them.

30. And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking *it* he gave to them.

31. And their eyes were opened, and they knew him; and he vanished out of their sight.

32. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

33. And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34. Saying, The Lord is risen indeed, and hath appeared to Simon.

35. And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

GOLDEN TEXT—*I was dead, and behold, I am alive for evermore.*—Rev. 1:18.

SILENT PRAYER—*Whereas I was blind, now I see.* —John 9:25.

Even if the death and resurrection of Jesus had not been necessary to His overcoming of personality and His entering into full and complete consciousness of spiritual Truth, they were necessary to His disciples and followers. Otherwise these would never have awakened to the reality of the spiritual world but would have continued to expect the Master to establish a temporal kingdom and overcome by material power the conquerors who held them in bondage.

The hopelessness and disillusionment that overwhelmed Jesus' followers after His crucifixion was matched in depth only by the intensity of their joy when they at last realized and accepted the truth of His resurrection. Between these two extremes lay as wide a range of feeling as man is capable of experiencing, and the reaction from the one to the other was as radical

a change as the human soul can undergo. If the change had been from such heights of joy to such an abyss of sorrow, instead of occurring in the reverse order, they could not have borne it. As it was, the revolution wrought in the understanding of the followers of Jesus was as complete as the change from death to life of the physical body.

Before the Resurrection the disciples understood next to nothing of what Jesus tried to teach them by way of preparation for what was about to happen. They were like the man who was born blind and whose sight Jesus restored. All at once they saw His meaning and understood something of the significance of what had occurred.

The two converts on the way to Emmaus represent two states of mind not yet fully awakened. To them death meant the inevitable disintegration of the body, with restoration and renewal out of the question. The material consciousness does not readily give way to the spiritual. The former is as a small night light in a darkened room, serving only to accentuate the shadows. One may exchange the small bulb for a high-powered one, and suddenly the better light throws every object in the room into strong relief. In the same way spiritual consciousness may dawn suddenly. The same current that supplied the small bulb supplies the large one with equal readiness, but man does not have the greater light unless he provides the proper channel for the light-producing current.

Resurrection into newness of understanding comes after every crucifixion of the Truth seeker. If with new understanding he enters also into the consciousness of spiritual substance, his growth in the Christ kingdom is assured.

Emmaus, the village to which the two disciples were going, means "medicinal springs" and represents a place in consciousness where love and life and Truth flow in freely. The two disciples were deeply loyal to the Master but did not then understand His teaching. That the body is spiritual substance was not clear to them. They were confused in their thoughts, filled with sorrowful love but without hope. To these despondent followers the risen Lord appeared. It is thought that He spent the greater part of that day with them, since threescore furlongs is a distance of six or seven miles, and they walked unhurriedly, questioning and communing together as they went.

From the viewpoint of the personal consciousness nothing is untruer than the saying "Whatever is is right." The personal man sees many wrongs and grave injustices that need righting where the Christ consciousness sees only an opportunity to triumph gloriously through claiming oneness with the divine. "Behooved it not the Christ to suffer these things, and to enter into his glory?" The glory is that of the overcomer of the self, of his awakening to full consciousness of his true nature and possibilities, and of his establishing himself in the inner kingdom of peace, wisdom, and power. Jesus Christ had already appointed this kingdom to His disciples, and on the way to Emmaus He showed them its nature. He "interpreted to them in all the scriptures the things concerning himself."

One asks why the Christ should suffer when the Christ is the one complete idea of perfect man in Divine Mind, the embodiment of all divine ideas, such as intelligence, life, love, substance, and strength. The idea of suffering is so bound up with the idea of being that the one is not easily separated from the other in man's

thought. "It became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings." Man is innately one with the divine, and where all are one every experience is a common experience. So we are reminded of the physical body that "whether one member suffereth, all the members suffer with it," and we are told, "Now ye are the body of Christ, and severally members thereof."

Suffering is an experience of the man who desires to be in Christ and who is willing to give up all else to realize his desire. The giving up of personality means suffering. Therefore it behooves him who would be the complete idea of perfect man in Divine Mind to suffer.

Man recognizes the Christ not in suffering but in the breaking of bread. The latter represents a stirring into action, in consciousness, of the inner substance of Spirit. The inner substance of Spirit is its own proof. Having that proof, man needs and will accept no other.

QUESTIONS

1. Did understanding come to the disciples of Jesus through His teaching or only when He demonstrated the truth of the teaching?
2. What do the two disciples on the way to Emmaus represent?
3. What does crucifixion of the self do for the Truth seeker?
4. Explain the name Emmaus metaphysically.
5. Why should the Christ suffer?

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Lesson 3, April 20, 1941

UNITY SUBJECT—*Holy Spirit Power.*

INTERNATIONAL SUBJECT—*Using Witnessing Power.* —Acts 2:1-4; 4:8-20.

1. And when the day of Pentecost was now come, they were all together in one place.

2. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them.

4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

8. Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders,

9. If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

10. Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in him doth this man stand here before you whole.

11. He is the stone which was set at nought of you the builders, which was made the head of the corner.

12. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13. Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14. And seeing the man that was healed standing with them, they could say nothing against it.

15. But when they had commanded them to go aside out of the council, they conferred among themselves,

16. Saying, What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it.

17. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name.

18. And they called them, and charged them not to speak at all nor teach in the name of Jesus.

19. But Peter and John answered and said unto them, Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye:

20. For we cannot but speak the things which we saw and heard.

GOLDEN TEXT—*They were all filled with the Holy Spirit, and they spake the word of God with boldness.* —Acts 4:31.

SILENT PRAYER—*My whole being is unified through the power of the Holy Spirit.*

Now as in the days of Pentecost when a person is filled with the Holy Spirit the first noticeable effect is an increase in him of confidence and courage. The final condition of Holy Spirit bestowal is also the same now as it was then. This condition is concentration of a high order. "They were all together in one place."

The achieving power of concentration is very great. Whether practiced individually or in groups, it more than repays all who practice it. In fact the Holy Spirit or whole Spirit of God is the logical end of centering all one's thought on God in reverent expectation of entering into communion with God or of receiving an infiltration of Divine Mind.

The one who has come into an understanding of Spirit and realized its freedom finds marked significance in the day of Pentecost or "day of the first-fruits," the Jewish feast of the harvest. To such a one it represents the "day" or degree in mind where the presence of the Spirit is as substance to the consciousness.

Spiritual concentration is a massing of ideas of God in mind, a conjunction between the thinking mind or what is termed normal consciousness and the super-conscious or spiritual mind. In prayer and meditation the normal consciousness of man is lifted up until it

makes union with the spiritual realm. Spiritual energies thereupon descend into the body and Holy Spirit baptism takes place. Man speaks with an authority not before felt or possessed, and his tongue is tipped with celestial fire. His words bring conviction to those whose thought is unbiased by preconceived beliefs or opinions, although previously he may have been unable to arouse their interest or hold their attention.

Fear no longer dominates him in whom the Holy Spirit has become consciously active. The Spirit casts out all negative conditions, of which fear is chief. The disciples were moved by the "rushing of a mighty wind," but they showed no fear. The Spirit-filled man speaks with the tongue of courage, not with that of cowardice, with love instead of with hate, understanding instead of ignorance. Constructive thinking transforms his mental processes, increases his effectiveness.

The power of the Holy Spirit touches every department of man's thought and life, but in no other so fully as in his influence over others. This is especially true of those whose thinking is still negative or adverse. The healing of the lame man who lay at the "door of the temple which is called Beautiful" is an instance of the dominance of the constructive over the negative. The man lame from birth had no thought of ever being otherwise and desired charity to help him bear his lot. The Holy Spirit enabled Peter and John to see him whole, like themselves, therefore Peter said to him, "Look on us." When the lame man looked he did not see what Peter meant or intended. He expected only alms.

The door that is called Beautiful represents spiritual understanding. Peter and John went up to the Temple with the intention of passing through this door. The

lame man lay outside with no thought of entering in.

Prayer and praise, not thought of material gain, open the way to spiritual understanding so that faith and love (Peter and John) find the way easy. Peter and John, in company with the other disciples, had been devoting themselves to prayer from the time of the Resurrection until they came upon the lame man. The speaking of the healing word in the name of Jesus Christ was the normal course for them to follow.

The name of Jesus Christ carries the full power of the Christ to the awakened consciousness. All who believe in that power as indwelling are authorized to speak the word of healing for themselves and others. All are able, if they will, to speak the full strength of their convictions, as Peter spoke to the rulers of the people and elders, telling them of the resurrection of Jesus, whom they had crucified. A short time before that he had been afraid to admit even to a serving maid that he so much as knew Jesus. The Holy Spirit convinces a man that his soul is his own and enables him to act accordingly.

We develop faith and love by affirming and realizing that spiritual ideas are permeating our entire being and that the Christ in us is power. As we do this our established religious thoughts rise up in opposition to the idea of the Holy Spirit as an indwelling presence and we find the growth of our faith and love retarded unless we fearlessly continue to affirm our freedom from the authority of outgrown beliefs. Peter and John steadily refused to have their freedom of speech or their expression of Truth hampered by restrictions imposed on them by the rulers. They obeyed God rather than men. So does everyone who has attained the "measure of the stature of the fulness of Christ."

QUESTIONS

1. What is the first effect of the descent of the Holy Spirit upon man?
2. What part does concentration play in the realization of the Holy Spirit by man?
3. Interpret the day of Pentecost or "day of the first-fruits."
4. How is fear overcome?
5. What does the healing of the lame man show?
6. Why was it easy for Peter with so much power to declare healing in the name of Jesus Christ?

Lesson 4, April 27, 1941

UNITY SUBJECT—*In Unity There Is Strength.*

INTERNATIONAL SUBJECT—*The Early Church Meeting Human Needs.*—Acts 4:32-35; 6:1-7.

32. And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common.

33. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35. And laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

1. Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration.

2. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables.

3. Look ye out therefore, brethren, from among you seven

men of good report, full of the Spirit and of wisdom, whom we may appoint over this business.

4. But we will continue stedfastly in prayer, and in the ministry of the word.

5. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch;

6. Whom they set before the apostles: and when they had prayed, they laid their hands upon them.

7. And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

GOLDEN TEXT—*And the multitude of them that believed were of one heart and soul.*—Acts 4:32.

SILENT PRAYER—*In unity of mind and heart with all men I touch the universal consciousness and find the strength of Christ.*

For men to be of one heart and soul is to achieve unity and realize the strength that lies in co-operation. No one who has observed its workings will deny that this is a thoroughly desirable state. How to achieve it is therefore the question that is best worth our study.

Faith is a marvelous leveler of differences among men and a cultivator of common ground. Everyone is free to choose what he will believe, but when his choice is made he finds that it involves a duty and a responsibility. The duty is to join forces with those of like faith in order to develop the power that is manifested wherever men unite in a common effort. The responsibility is to put all one's strength into the group movement so that one may carry one's proper share of the load instead of adding to its weight.

Individually a man's duty is to decide what he believes, get a clear understanding of what his faith means

to him, and put all his faculties into a faithfully sustained effort to express it. As an individual man is responsible in the sense that he owes loyalty to the ideal of perfection and should harmonize all his powers and faculties to that end.

A useful comparison may be made between the effort to co-ordinate one's powers in quest of the ideal and the efforts now being made by those in charge of national defense to hasten and increase production. Employers and employees alike are urged to drop all personal considerations and work with all their might to strengthen the defenses of the country. Students who wish to make their faith effectual or to develop the consciousness of love until they are able to do the works of healing the sick and of ushering in world peace can take a lesson from the so-called speeding up of production in the outer realm. They will see that to reap results that are worth the effort they must harmonize their faculties and exert them to their full capacity.

A soldier writing to his young sons who had been sent to America for the duration of the war said, "I do believe that never before in the history of this globe have so many creatures so ardently and simultaneously desired peace, and worked to achieve it." Unless he is mistaken in his belief peace must come soon. Otherwise something is radically wrong either with the quality of the mass desire for peace or with the methods used to achieve it. If those who desire peace ardently have their thoughts preoccupied with war so that while they long for peace they are war conscious, peace will not be realized no matter how great their desire and how earnest their prayers. Difficult as it is to realize inner peace in the midst of tumult and confusion, it will have to be achieved as the first effectual work that man does

to bring peace to the world. "My peace I give unto you: not as the world giveth, give I unto you."

The world gives peace by defeat and subjugation at the point where the vanquished are powerless to fight any further and must accept the victor's terms. The Christ gives peace through bringing men to realize that they are all one, with equality of rights, privileges, and opportunities. The mailed fist symbolizes the world's way of establishing peace. The hand outstretched to lift man out of bondage to circumstance or oppression symbolizes the Christ way of peace.

All who unite to work out the common good realize power and grace in abundant measure. The same is true of all who undertake to demonstrate the indwelling Christ, to prove the resurrecting power of the I AM. To do this we affirm that the attributes of the ideal, the perfect man are now manifest in us and are finally to be manifest in all men. Supporting the affirmation should be consistent action. Unselfish sharing is necessary in all cases of apparent need that come under one's notice. The voluntary giving from one's abundance to those who have a lesser realization of unfailing substance is necessary to the unity of all in Christ.

A consciousness of justice and a desire to share all blessings make for strength of united effort. The Twelve Apostles were willing to have seven Greek-speaking disciples set over the distribution of food to the Jewish and Grecian widows, and the seven chosen had Greek names. The wish to satisfy the aggrieved ones and allow them to set the matter right themselves left no ground for complaint. "The saying pleased the whole multitude."

The solution of the matter left the apostles free to devote themselves to prayer and the ministry of the

word. This indicates that the chief work of the faculties will always be the keeping open of the channel between man and Divine Mind, and the identifying of man with the higher self, the Christ. As man faithfully fulfills this higher mission he grows in the consciousness of peace and finds his powers multiplied in an increasing ratio. "The number of the disciples multiplied in Jerusalem exceedingly." The perfect co-operation of like-minded men or the co-ordination of man's faculties as an individual will eventually cause understanding of Truth to dawn on the world with a radiance not to be dimmed again. World peace will then become an accomplished fact.

QUESTIONS

1. What duty and responsibility does faith involve?
2. Why is it desirable for man to harmonize his faculties and exert them to the full?
3. How does the peace that the world gives compare with the peace of the Christ?
4. What is necessary to the realization of men's unity in Spirit?
5. What is the chief work of man's faculties?

PRAYER

Keep me in tune with all Thy music, Lord!
Grant me the open mind, the eager heart;
With inner ear to catch Thy harmonies
The while I walk with men in busy mart.

Thread through the quiet gray of common things
Thy mystic song of beauty, night and noon;
That I may hear Thy voice upon the way
Keep me in tune!

—MARIETTA CONWAY KENNARD

Silent UNITY

I praise Thy mind which makes me say,
not "I don't" but "I do *know."*

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

The ability to carry an enterprise through from start to finish is highly prized. This is true not only in the world of affairs but also in the realm of ideas. In higher metaphysics, where words are given creative values, concentration, continuous concentration, upon a declaration of Truth is pivotal for success.

This power of the mind to gather its ideas at a given point and hold them there until they fuse is finely illustrated by the concentration of light rays by a lens. Man's thoughts are wonderfully obedient to his I AM when he raises them to spiritual consciousness.

The natural man living in a material world, where objects move about with the leisure of a slow-motion picture, has slight comprehension of the spiritual world, where thoughts travel swifter than lightning. Jesus compared His second coming to lightning: "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man."

There is no suggestion of a personal coming in this illustration by Jesus of His advent into human affairs at the end of the age. Notwithstanding the discord in the world at the present time we see an undercurrent of Spirit power moving the minds of men and strengthening their determination to defend righteousness and truth.

Not a day passes but that some patient delver into omnipresence tells us that what we have considered vacant space is the home of amazing forces, invisible to the senses but very much alive and potent as sources of

our existence. This is the "kingdom of the heavens," with which Jesus was familiar and which He told about in numerous comparisons.

Jesus was the first man of the human family to become fully conscious of this interpenetrating world of Spirit. He merged His body with the superlife of the ether and thus made it possible for all men to do the same.

As mind rules the flesh so mind rules the superflesh or radiant body. To sit with Jesus on His throne of dominion in the heavenly realms, we must drill our thoughts in spiritual identification. The claim is that the greatest thought in the Bible is "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." But there is a still greater thought in the Bible: "If ye abide in me, and my words abide in you," you "shall never see death."

No one who has observed the uplifting of humanity by Christianity can deny that it is a moral force of unequaled efficiency. If its precepts were lived and practiced the world would be transformed.

The disciples were eager for an immediate fulfillment of Jesus' promises of the kingdom and they asked Him, "Lord, dost thou at this time restore the kingdom?" He replied that it was not for them to know times or seasons: "But ye shall receive power, when the Holy Spirit is come upon you." That word "power" is pivotal in this promise. It means that the Holy Spirit would give them mental dynamite. So we see that the Holy Spirit energizes the mind to the point where it can handle the dynamic forces of the universe, even the lightning, with which Jesus said He would come again.

We should not be satisfied with the initial baptism

of the Spirit but count it as introductory to a continuous flooding of the mind with spiritual ideas, accompanied by power to transform the body and synchronize its cellular activity with that of Jesus Christ and His kingdom.

In all thy ways acknowledge Him and He will pour you out a blessing. Build up a spiritual consciousness by concentrating your thoughts on the one and only source of health, Spirit omnipotent, and health will become a tower of strength and stability in your whole being.

Fill your mental atmosphere with thoughts of an ever-increasing and multiplying Spirit substance, and like the little leaven in the measure of meal, this will leaven the whole lump, and your prosperity will become stable and enduring.

HEALING THOUGHT

I always think of Thee as the source of my health, and I am daily made whole.

PROSPERITY THOUGHT

I always think of Thee as the source of my supply, and I am in all ways prospered.

(Use from April 20 to May 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

MOST OF MY life I have been sickly. A few years ago I submitted to an operation because of tuberculosis of the stomach. Not many days afterward the doctor told me my case was hopeless.

Somehow I was not afraid. I knew I had prayed and had felt satisfied. Many of my friends came in and promised to pray for me. My sister, who is a regular reader of your publications, wrote you and asked your prayers for me. She also had one of your books sent to me. It strengthened my faith.

When the doctor gave me up I weighed eighty-six pounds. I stayed in bed nearly a year. But without the help of any medicine I was healed. I was healed by prayer.

I have been working more than a year now. I weigh a hundred and thirty-five pounds and am in good health.

There is one thing I want to mention especially. In one of the Unity books I came across a thought that was inspiring to me. It ran, "Dear God, let the angel of Your healing Spirit abide with me this day." I repeated it each morning; I know it gave me strength.

I would be very much pleased if you would pass

this testimonial of mine on to others. It might help someone else to place his faith in God, the supreme healer.—*Mrs. H. L. H., Texas.*

LAST YEAR I was introduced to Unity by my sister. I was suffering with tuberculosis. Nine of my ribs were to be removed. My sister wrote to you asking you to pray for me. Within ten weeks I was healed, without an operation. Today I am feeling better than ever. My family and I have prospered through your teaching and help. Not only have we prospered in material things but our minds and our dispositions have benefited also. God bless you all.—*H. F., New York.*

Filled with Plenty

WE HAVE just made another wonderful demonstration of what faith will do. My husband has been out of work for two months, due to a strike in our city. The strike came at a time when we were not prepared for such an emergency, but during the entire time we were never without funds sufficient to take care of our needs. When he did return to work he was put on a regular salary. This is the first time in eight years that he has been assured of a steady income. I am very thankful for the Unity teachings that give me such a clear understanding of life.—*Mrs. O. T. L., Michigan.*

I ASKED you to pray that my husband might get a position. A letter came instructing him to go to Birmingham and to Chicago to see about a job. We were without funds; besides a car would be required in the new work, and we had to raise money enough to make a down payment. The money was provided, more than enough. The job was secured, and my husband started

on his work. He is with a good company, and the job is better than the last one he had. We thank you for your prayers and for the affirmation, which we used faithfully.—*Mrs. R. B. F., Texas.*

ABOUT two weeks ago I sent a letter to you asking you to pray for rain in this locality. Crops were drying up. Many of the farmers were so discouraged they said there was no use in trying. I kept telling them rain would come, but it seemed my own prayers were not enough. Three days after I wrote to you the rain came, two inches of it. Yesterday it rained again. Rain fell most of the day and all last night, a steady, slow rain. There was no thunder and lightning though they usually accompany rains in this region. We are grateful to you for helping us to receive this wonderful blessing from God.—*B. T., Colorado.*

THANK YOU for your prayers. We have had a wonderful demonstration of prosperity. The mortgage on our home was about to be foreclosed. The day before the foreclosure was to be made, a man asked us if we wanted to sell a piece of land that we owned and had been trying to sell. He paid cash and saved our home. I am so happy and so thankful to Unity that I can't express my feelings.—*A. L., Ohio.*

He Shall Have Abundance

I HAVE FINISHED using my first prosperity-bank drill. Perhaps you will be interested in one of the results of my prosperity thinking during this period.

My husband was working on short time. His pay was just enough to buy groceries for our large family.

All our creditors but one were pleasantly willing to wait for their money until he returned to regular hours. I looked at the money I had. It would either pay the bill or buy the groceries. I prayed my prosperity prayer and waited—just two hours. The phone rang and a friend wanted me to help her with some cleaning the next day. Half an hour later another friend asked my help. Nothing was said about pay. Indeed I did not think of it, for I have often helped these women, who are no better off than I am, with no thought of compensation.

I paid the bill that pressed, and somehow for once I was sure that all would be well. When I finished my first day's work my friend laid three dollars in my hand. I started to protest; then remembered that God was directing both of us. So instead I told her what that money meant and praised God for His provision. The next day a similar thing happened. I received two dollars from my other friend. The groceries were paid for. God had provided plenty.

This is the thing that is being impressed on my mind: God is able to provide for me only according to my faith and expectation; and I suspect that sometimes, even during this period of demonstration, these qualities have been woefully lacking.

I am asking for another prosperity bank and resolving to use it more faithfully than last time.—*H. H., Illinois.*

Suffer the Little Children

THANK YOU for your prayers for my infant son. He is healed of the rupture. As soon as your letter arrived I began using the prayer and he began to improve.

Before that time I was afraid to let him cry because the rupture would come down so that it seemed liable to strangle him. But now even when he cries as hard as possible there is no sign of rupture. God bless you. —*D. H., South Carolina.*

Free from Cares

THROUGH YOUR prayers a heavy burden has been taken from my heart. I have learned to love my neighbor. When I first read your message I was so cross and upset I hardly spoke a good word to my children. The way looked so dark I was ready to give up. Now I am a different person. My children say: "Mother, why are you so different? The things you used to fuss about don't worry you any more." I tell them that Jesus has opened my eyes.—*D. A., Illinois.*

Love One Another

MY SON brought a young man into our home for lunch. I noticed that he seemed to be troubled. After lunch he came to the kitchen, where I was working, and said, "I would like to talk to you and ask for help in a matter very near to my heart." I told him I would be glad to help him if I could. He took from his billfold a picture of his wife and two small children and showed it to me. Then he told me his wife had run away with another man and left him and the children. "I had a good job and was trying to get ahead," he told me; "but she wanted parties and nice clothes and other things I couldn't buy for her. I suppose this is all my fault."

I could see it was not his fault, but I thought it was

sweet of him to take the blame. He was having his children cared for in a home. He still loved his wife and wanted to have her and the children with him again. "Can't you help?" he asked me. I felt foolish at being asked to help this brilliant young man, I who didn't know so very much about anything. But I said, "I can't help you, but I know of One who can." I gave him *New Ways to Solve Old Problems* and some other Truth literature, telling him that if he would read and study it it would surely help him. He thanked me and promised to read it.

Later my son told me that the young man liked the Truth literature and gave it nearly all his spare time. I did not see him again; but in less than six weeks his wife wrote asking to come home. She came. They got their children; he got his old job back. I received word from them saying they were perfectly happy and doing fine. This was a happy experience for me, as I have since felt that God used me to do His perfect work. —*Mrs. B. H. C., Missouri.*

I Am the Light

I WANT to tell you about an interesting experience that I have had. I wrote to you about a month ago, asking you for prayers in helping me find a new and better position for next year. (I am a schoolteacher.) Even before your answer came I found in *Weekly Unity* an affirmation that I liked very much. It began, "My affairs are in divine order because I am surrounded by divine love and wisdom." I used it faithfully. I made every effort to get a position, but with the exception of two notifications that there were no vacancies, my letters were not answered. In addition to this I lost my

old position. My school board would not renew my contract!

At first I was very bitter about it. The thing was evidently the result of personal spite: I had given the daughter of a board member a failing mark, and justly so. I went to work on myself. I never have worked harder cleaning house than I did to free my heart of rancor and resentment.

Then my husband got work, after three years of unemployment. All of a sudden it came to me: my prayers were answered, though not as my limited vision had planned.

I had not wanted to teach so much as I had wanted the money to care for the family. So I have released my thought of teaching and am concentrating my attention on success for my husband and a happy and prosperous household, with me at home. I feel deep gratitude for your unfailing help and kindness.—*F. P., Michigan.*

He Is My Refuge

BLESSINGS continue to shower on me. It would be difficult to tell you without taking up too much of your time how perfectly happy and contented I am. My little business venture continues to work out very successfully. My good friends multiply. My health is perfect; I possess an inexhaustible supply of energy. I am forty and nobody believes it. My days are never marred by any unpleasantness; there isn't one cloud hanging over me. I offer prayers of gratitude very often for my happy life.

My life used to be utterly worthless to me. I can look back now and understand why. Through my study

of Truth and the application of its principles and teachings I have grown to have an abiding faith in God's care and protection. My contacts with Silent Unity through the medium of letters have been a great pleasure and satisfaction to me. Thank you.—*C. D. C., California.*

His Truth Is a Shield

TRULY GOD cares for us if we trust Him. I never go out in our car without placing each passenger lovingly in the Father's care and protection. I give thanks for continual guidance and protection.

One night recently we were on our way home on a highway that was icy. Suddenly I saw we were going to meet another car on a narrow bridge. My husband applied the brakes. The car skidded and went off the highway, headed straight for a deep place at the end of the bridge. Well, there was no time to think, but I know I said "Father!" right out loud.

When our car stopped, a few seconds later, it was turned quite around, headed away from the danger. There were seven of us in the car and we all came through safely. Even the car was unharmed. To me it was a clear case of God's taking charge.—*Mrs. H. B. M., Canada.*

Study to Be Quiet

I AM HAPPY that you have been praying for me. We had an algebra test, and to my amazement I got 95. At first Mother had a hard time convincing me that prayer is effective, but now I know for myself what it will do. I am very grateful to you.—*M. M., New Jersey.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Pray that my brother may help my mother more and not mind it. Make him love her and take a big interest in her.—*From a letter received by Silent Unity.*

You cannot solve your problem by looking to the human nature of your brother, which is inconstant and lacking in the qualities that you wish him to express. You will find your answer in ceasing to look to his human nature and giving your attention to his divine nature.

In his divine nature—which he possesses whether it is developed or not—he is utterly loving and generous. Declare this to be true. Do not try to force it to be true but simply recognize it as something already true by divine action. By thinking of his divine qualities and ceasing to regard his human shortcomings as his real characteristics you help him to express his true self.

Have you out of love and loyalty to your mother held condemnatory thoughts about your brother? If this happens to be true, you have an obligation as a Truth student to set your brother free from such limiting thoughts. By your spoken word erase your ideas of condemnation and limitation; replace them with thoughts of your brother as he is in Truth: loving, kind, generous. Praise every sign or hint of his budding goodness.

Love is not subject to command; it is subject only to

love. We cannot make one person love another by willing that he do so. Love inspires love. To make another more loving, we must show him by our example how worth while love is. A loving, unselfish life is so attractive that nobody can help being impressed with it and seeing the desirability of it. When we do a fine, loving deed we inspire many other like deeds and improve the world in which we live. A word of love is powerful; an act of love is irresistible.

You are blessed and you are a blessing to others as you walk in the way of love.

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I am living in a village where the Sabbath is kept from sundown Friday to sundown Saturday. Tell me what you think of this way of keeping the Sabbath. Acquaintances have tried to talk me over to their way of thinking.—*From a letter received by Silent Unity.*

In considering this matter we turned to the Gospel records of the Master. It is astonishing to see how often we can find in His experience a precedent or example to guide us in any course that seems uncertain.

We find that the Pharisees once criticized Jesus because He did not always conform precisely to their strict interpretation of the Jewish law for observance of the Sabbath. His answer was spoken for you and for all His other disciples down the ages: "The sabbath was made for man, and not man for the sabbath: so that the son of man is lord even of the sabbath." (See Luke 2:23-28.)

The true Sabbath is a state of mind and may be observed anywhere, any day of the week, any moment of the day. It involves giving up outer activities and devoting oneself to spiritual things. Many persons however prefer to worship God at times in company with

others. If you have this urge we see no reason why you cannot observe the Sabbath on the day of the week that represents the Sabbath to those among whom you happen to be living. In fact, we could with a clear conscience observe the Sabbath on Monday, Tuesday, or any other day of the week if that would promote harmony with our neighbors.

Science says that man has been on earth a half million years or more; also, that the earth existed a billion years or more before man appeared. Considering this, we doubt if there is any human record to prove which is the seventh day of the week, counting from the original creation. It is not even certain that Adam knew what was the seventh day. We believe that for those who love God, something of the Sabbath must enter into every day.

This condition of middle age appalls me. It seems to me that the most dreadful thing in life is growing old. I can't believe it is a part of God's plan to have us grow old, ugly, and helpless. Of course I am far from helpless yet, but it looks as if I am becoming definitely middle-aged.

Even when I was young in years I felt this way about the matter. I long fervently to demonstrate eternal youth. Something deep inside of me seems to tell me that this is a God-given yearning, that this attainment was meant for me.

Do you think I am just being silly? Those with whom I have discussed the matter seem to think so, and I wouldn't talk about it except to my closest friends.—*From a letter received by Silent Unity.*

You are correct in feeling that eternal youth is attainable and right.

Each good desire has its origin in God and arises

from His purpose to express perfection through His children. Because of its very nature it must eventually have fulfillment. The desire to attain eternal youth is God-given; it is inherent in all men, universal.

When Jesus said, "I give unto them eternal life," He said it without qualification. To express eternal youth is not only your right but your duty. To express life truly is to express God.

Essentially life is an idea in the mind of God. Because it is His idea it is unchanging; so far as He is concerned it is ageless, eternally young. The process called growing old is not in accordance with divine law. It is a result of human belief in old age. Every thought has formative power. The individual expresses the dominant thought of his mind. By believing in old age and death he experiences them; by giving his faith to eternal life he can demonstrate eternal life.

You love life and youth. That is divinely right. You can hasten your expression of them by the use of words of Truth. The notion of age is baseless, powerless. Deny it. Put it away. Turn your attention to the gracious gift of life eternal. Accept it with love. Believe in it. Affirm it into expression through your all-powerful word of Truth. In doing this you will be conducting yourself as a true child of God.

So far the race has considered youth only in terms of the youthfulness that normally goes with adolescence. Permanent youth, the kind you want, arises from an inner consciousness of youth as an eternal quality, as one of the gifts of God. When you have established this consciousness in yourself, the results will be attested in your body as well-being, in your skin as glowing freshness, in your eyes as the sparkle of health and happiness. The outer will be as the inner.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishment of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Appearing in Other Unity Magazines This Month

"Eternal Resurrection"

"Arise in the glory, power, and might of your divinity, and come forth into the new life of Spirit" is the challenge to *Daily Word* readers in Roland G. R. Rexroth's Easter article "Eternal Resurrection."

This article and the other timely articles and poems in the April issue of *Daily Word* will help you meet this challenge and make Easter a time of increased joy.

For daily meditation there are affirmations and short lessons based on passages from the Bible.

"The Little Shepherd"

In the town of Hebron lived a little blind shepherd boy named Elam who wanted to be able to see his mother and to play with his young friends. He learned of the man called "the King of the Jews" and prayed that the stranger would come to him and bless him with sight. Then came the news of His crucifixion.

How Elam's prayer was answered is dramatized in "The Little Shepherd," an Easter playlet by Anna Elizabeth Bennett in April *Wee Wisdom.*

Kay Kyser Interview

April *Progress* brings another interview with an outstanding band leader. Whether or not you tune in your radio each Wednesday evening to hear the "College

of Musical Knowledge" program you will be interested in James Sweaney's interview with "the Ol' Professor."

Kay Kyser expresses in his everyday living the exuberant and spontaneous spirit that he expresses before the microphone. His idea about the best way to get along in life is: "I think it is plenty important for us to keep our vision clear." How he keeps his vision clear makes this interview good reading and presents a lesson well worth knowing.

"The Way to Fulfillment"

Have you ever wondered why it is that after making a demonstration you sometimes find yourself slipping back into the old negative condition?

Are you seeking some simple rules for making and sustaining your demonstration of health or success?

If you are you will want to read and study the article "The Way to Fulfillment" by Clara Beranger in an April issue of *Weekly Unity.*

"Cold Turkey"

Regardless of the rules of selling learned from actual experience and prescribed in a variety of books on how to be a successful salesman, there seems to come a time when every salesman finds himself discouraged with his record.

If you have ever experienced this feeling about your sales, you will want to read "Cold Turkey" in April *Good Business.* The author of this article, Vern Godkin, tells about a salesman, Ken Hall, who returned to the office after an unsuccessful day trying to sell "cold turkey"—without leads—and found the answer to his problem through a talk with a top-ranking salesman.

Unity Magazines Go to War Zone

Many Unity students in foreign countries are unable to send money for their subscriptions for Unity magazines at this time, yet they feel they need the help Truth gives them. For this reason Unity School has arranged that these subscriptions may be renewed at this time without charge to the recipients. Subscriptions are also being entered for anyone in a foreign country whose name is sent in by friends who believe this person would welcome Unity literature.

If you know anyone in a foreign land who would like to receive a Unity magazine, just send us the name and address and mention which magazine you believe would be suitable, and it will be sent without charge.

A friend in England tells of the way this service has blessed her: "I cannot tell you how this literature has helped me and the fund you have for supplying subscriptions to people who cannot renew at this time is indeed a blessing. I feel that I have had a special help sent to me through the renewed subscription." This work of spreading Truth in lands broken by war is carried on through the love gifts of friends who like to do something specific toward establishing peace and good will on earth.

Unity Training School Opens May 26

This year the opening date of Unity Training School has been set for May 26, and the teachers and members of the staff are already preparing for the eleventh year of service to Unity students and leaders.

The program includes two important new classes, one in public speaking and one in lecture composition work. These classes will be especially helpful to stu-

dents who are preparing for leadership.

During this first term there will also be classes in Unity fundamentals, healing, prayer, prosperity, and Bible interpretation. The list of teachers includes Charles and Cora Fillmore, Margaret Norwood, Richard Lynch, Norma Knight Jones, and others. Recreational activities are provided for those who wish to balance their program.

There will be five terms this year, the first term beginning May 26 and including June 20. An illustrated prospectus telling of the Training School work will be sent you upon request without obligating you in any way. Address a card or letter to Unity Training School, 917 Tracy, Kansas City, Missouri.

Silent-70 Serves Soldiers

A man in England writes of his part in helping to bring cheer and comfort to his war-stricken countrymen. After seeing his younger co-workers join military service one by one he gave up his position and is now devoting his time to visiting the hospitals and collecting and distributing gifts to the wounded soldiers.

In response to his request Silent-70, the department that distributes free literature and conducts the missionary work of Unity, sent a large quantity of literature to him to give to the soldiers. He writes that "the magazines are nearly all gone—stirring up interest wherever they go."

Silent-70 is able to serve this man and his countrymen because of the love offerings of persons who wish to help others find a way to happier living through the Truth message. Unity literature is sent free of charge to prisons, homes for the aged, orphanages, hospitals, libraries, mission schools, and other institutions.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 117 E 15

ARIZONA

Globe—Sarah Lightle (LT) Unity, 117 E Oak

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand

Alhambra—Gertrude Hall (LT) Unity, 100 N Garfield

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Berkeley—Susanna Scott (LT) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Compton—May Butterworth (LT) Unity, 210 S Chester

Gardena—May Butterworth (LT) Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Gladys Adams, 724 South st (mailing add)

Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Ione—Hazel Merriweather, Box 115 (mailing add)

Long Beach—Louise Newman, Unity soc, 432 Locust

Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Monrovia—Arthur Dudley Hall, Unity cen, 120 May

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 60 N Michigan

Reseda—Nannie Highnote, Unity, 18636 Ingomar

Riverside—Katharine Sweaney (LT) Unity, 4044 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, 14416 Victory blvd

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Ft Lauderdale—Margarete Suck (LT) Unity, Woman's club

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (LT) Unity (col) 606 Pippin

Lakeland—Ida Decker, Unity, 411 S Florida

Miami—May Cornell Stoiber, Unity, 128 SE 3

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, 1120-21 Mortgage Guarantee bldg

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Gertrude McFarland (LT) Unity, Pinney bldg

Mt Home—Christopher Scott, Unity library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Edith Reynolds (LT) Unity Cen, 116 S Michigan; Margaret Halsey (col) (LT) Unity Truth cen, 104 E 51

Moline—Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 117 N Park pl

Rockford—Bonnie Brown, Unity, Empire bldg; Mae Lundahl, Unity Study cen, Mead bldg

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Ft Wayne—Cleo Lee (LT) Unity, Wayne hotel

Indianapolis—Murrel G. Powell, Unity, 1514 Park

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

IOWA

Cedar Rapids—Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Lawrence—Nettie Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Carl Moran (LT) Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity cl, 1209 Russell

Louisville—Maebel Carrell, Cecilia Cardwell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 502 E Oak (mailing add); Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, Emerson hotel

MASSACHUSETTS

Boston—John Baughman (LT) Boston Unity Center, 30 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Massachusetts

MICHIGAN

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Max Flickinger (LT) Besse Otto (LT) Virginia Shipley (LT) Walfred Taurainen (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 13115 E Jefferson

Flint—Edmund Risk (LT) Unity, Milner hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel; Roxie Miller (LT) 1600 Forbes (mailing add)

Royal Oak—Maud McCulloch (LT) Unity cen, 101 S Troy

Saginaw—Edmund Risk (LT) Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Nellie Hohenwald (LT) Unity cen, 15 N 8

St Paul—Hazel Risk (LT) Unity, Midland bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity cen, Jewell bldg; Mercedes Fossler, (LT) 3540 Paseo (mailing add)

Lee's Summit—Nora Lee Stevenson (LT) Unity Farm Cen, Unity Farm

Springfield—Marian Hoagland, Unity, Hawver bldg

St Joseph—Ralph O'Day (LT) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity Soc, 320 N Grand; Fred and Hilda Eilers, S S Unity soc, 6100 S Grand; Florence K. Brummer (LT) Unity assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Ella Johnston (LT) Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Vivian Huhn and Estelle Taylor Key, Unity, Dunn blk

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add)

Omaha—Unity Center, 423 Electric bldg

NEW JERSEY

Montclair—Gladys Stevenson (LT) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton, Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT)

Unity, Franciscan hotel
Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Mabel Peck, Unity Center, 414 Delaware
Chautauqua—Ella Richards, Unity Classes, 49 Scott
Elmira—Elise Rosenburg (LT) Unity, 312 Lake
Flushing—Renee Klaus (LT) Unity cen, 135-42 40 rd
New York—Georgiana Tree West, Marion Rodgers (LT) Josephine Siemon (LT) Unity, (entrance) 1 W 47; Laura Hyer, Unity, Wellington hotel; Richard Lynch, 180 Central Park S (mailing add); Crichton Boatwright (LT) Unity, 500 5 ave; Nana Sutton (col) (LT) Unity, 137 W 110; Sharlee Thompson (LT), 143 E 39 (mailing add)
Rochester—Raymond Barker, Unity, 29 Gibbs
Syracuse—Raymond Barker, Unity, Onondaga hotel
White Plains—Octavie Martial (LT) Unity, 105 Court st

OHIO

Akron—Jessie Maloney, Unity, 34 High
Avon Lake—Margaret Jones (LT) Unity, Congregational Church
Canton—Jessie Maloney, Unity, 203 6 st N W
Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison
Cleveland—Earl B. Anthony, Unity, Hotel Cleveland
Columbus—John Coulson, Ethel Lieberman (LT) Unity, Hotel Virginia
Dayton—Ethel Crouch, Unity, 611 Canby bldg, 137 S Main
Hamilton—Louise Tahse, Unity, 117 Ross
Lima—Lillian Matthews (LT) Unity, 505 Farrot bldg
Marion—Fannye Treaster (LT) Unity cl, City Library
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LT) Unity cl, YMCA
Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20
Baker—Christopher Scott, Unity, Baker hotel
La Grande—Christopher Scott, Unity, Sacajawea hotel
Klamath Falls—Marion Clifton (LT) Unity, Elk hotel
Medford—Marion Clifton (LT) Unity, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel
Pittsburgh—Martha Anthony, Unity, 233 Oliver

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1518 Polk
Dallas—Hobart and Ruth Gillespie (LT), Minerva Hursey, Unity, 1530 Allen bldg
El Paso—F. E. Andrews, Edna Andrews (LT) Unity, 305 E Franklin, Gardner hotel
Houston—Lillian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel
Kennewick—Christopher Scott, Unity, Masonic temple
Seattle—Paul Rigby, Unity soc, 1905½ 3 ave
Wenatchee—Christopher Scott, Unity, Cascadian hotel
Yakima—Christopher Scott, Unity, 109 S 4; Beulah Ivon Scott, Unity, 109 S 4

WEST VIRGINIA

Huntington—Mercedes Fossler (LT) Unity, Governor Cabell hotel

WISCONSIN

Beloit—Bonnie Brown, Unity, 1347 White
Milwaukee—Elmer Gifford (LT) Unity cen, 301 Bankers bldg

CANADA

Calgary—Nora Elliott, Unity, 221 8 ave W
Edmonton—Nora Elliott, Unity, 304 Empire blk
Regina—Maidie Van Etten (LT), Regina Truth cen (Unity), 404 Drake hotel
Toronto—Herbert J. Hunt (LT) Unity, 2249 Yonge
Winnipeg—Edna Bowyer, Russell Kemp (LT) Unity, Belgica blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Luke's Chambers, Bold pl
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earls Court Gardens S W 5
Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

News FROM UNITY

"What Are You Growing?"

Which life is yours, the one that is filled with success and harmony or the one that is filled with unhappiness and discord? You will find in Eleanor Hunter's article "What Are You Growing?" a simple plan for making your life whatever you earnestly desire.

One of the many important ideas given in this article, which appears in May *Unity,* is "Actually any condition existing in our life today we ourselves have created, and our condition tomorrow or next month we are creating now."

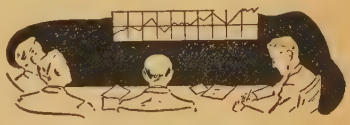
How to Pray

Prayer is perhaps the greatest need in the world today and the new book *Teach Us to Pray,* by Charles and Cora Fillmore, will bring you the answer to your own need for constructive, unfailing prayer. Besides the short lessons covering the different phases of prayer there is a six-day healing treatment for various parts of the body.

Teach Us to Pray is written from Mr. Fillmore's more-than-fifty years of study and prayer. It is deeply metaphysical yet practical, and the study of this book will bring rich dividends in increased understanding and power.

From a Sales Manager

We are attaching a list of our twenty-two salesmen and we should like to have you send your



Good Business magazine to each one for a year, beginning with the next issue.—*W. P. B., Kansas City, Missouri.*

Successful businessmen know that constructive business practices bring rich returns, and that is why so many sales and office managers provide their staff of workers with yearly subscriptions for *Good Business* magazine.

True experience stories show how Truth is used in business.

True Gratitude

A friend in Missouri writes: "I shall never cease to be grateful to those who brought the

Unity publications to my attention, and I hope I shall ever prove my gratitude by sharing with others the beautiful yet simple and practical way of life brought out in all these publications."

Many students who are grateful for their own understanding of Truth like to remember their friends at Easter by sending them subscriptions for Unity periodicals. There is a magazine suitable for each of your friends: *Unity* magazine for those who are already students of Truth; *Weekly Unity* and *Daily Word* for beginners; *Progress* for young people, and *Good Business* for business men and women.

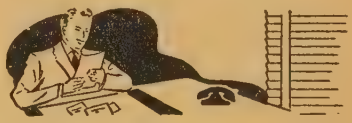
Adventures of a Pioneer Boy

What delights a modern boy or girl more than a stirring story of pioneer life, especially when the principal characters are Jet, a boy of twelve, and his little sister Sarah? *Jet's Adventures,* by Bula Hahn, is such a book, and it is more than a good story, for it has an extra value in that it is definitely based on the Truth teaching.

Other Unity books for children are *How Jimmy Came Through* and *Story Friends.* The first two are for ten-year-old children, while the last named is for children from six to ten.

"Just Another Mother"

A letter signed with the words quoted above came to Lowell Fillmore's desk, asking advice that would aid a mother in guiding her adolescent daughter. All



parents have problems, it seems, and this letter was answered in Mr. Fillmore's column "Things to Be Remembered" in *Weekly Unity* with the purpose of helping "Just Another Mother" as well as other mothers and fathers.

Because of its helpfulness it was included in Lowell Fillmore's book *New Ways to Solve Old Problems* and is one of thirty-five short lessons in the Truth way of handling problems. In a foreword Mr. Fillmore says: "Each lesson is usually based upon some personal experience or some experience of others that has come under my observation."

The lessons are arranged under six headings, "Getting Acquainted with God," "Practical Prayer," "New Views of an Old World," "Looking at Yourself," "The Usefulness of Truth," and "Helping Others."

Six-Day Healing Practice

The name of the booklet *Directions for Beginners* has now been changed to *A Six-Day*

Healing Practice, which is believed more suitable. This booklet contains affirmations and denials for each day of the week, and these make a helpful drill to use in building a Truth consciousness.

Get Acquainted with God

Long ago a wise man counseled his friend: "Acquaint now thyself with him, and be at peace: thereby shall good come unto thee."

No doubt all our troubles, our doubts, and our fears would vanish if we could really become acquainted with God, if we could know that God is love.

H. Emilie Cady's book *How I Used Truth* is a record of one person's experiences in finding and getting acquainted with God. In a letter to Lowell Fillmore Doctor Cady tells how each chapter of this book came to be written. She says:

"Almost every one of the simply written articles in *How I Used Truth* was born out of the travail of my soul after I had been weeks, months, sometimes years, trying by affirmations, by claiming the promises of Jesus Christ, and by otherwise faithfully using all the knowledge of Truth that I then possessed to secure deliverance for myself or others from some distressing bondage that thus far had defied all human help."

How I Used Truth contains eleven chapters, and each one is a document of human overcoming on the part of one whose life was devoted to helping others.

From Friends in England

"I feel greatly cheered whenever I remember the great multitude of Unity workers and stu-

dents in all parts of the world united and confident that righteousness and peace cannot but prevail."

"The knowledge of your prayers for us in these dark days is indeed a help. May your influence extend over the world."

Friends all over the world are joining with Silent Unity each day at eleven o'clock in affirming: "Liberty, justice, righteousness, and peace are now established throughout the world, in the name of Jesus Christ." If you are not already using this statement, will you join with us in our prayer for peace?

Prosperity!

When Myrtle and Charles Fillmore started the Unity work they were without any regular

income and had no financial backing. They did the work they felt God wanted them to do and they trusted in the law of divine supply to bring them the substance they needed to meet their family needs and to further the Unity work.

During the more than fifty years since the Unity work was started this prosperity law has been proved again and again by Charles Fillmore, and in his practical book *Prosperity* he gives the principles that he discovered and used. There are twelve chapters in this book and each one contains many definite suggestions for use in demonstrating prosperity and supply.

For Tomorrow's Citizens

Wee Wisdom is a fine magazine, and it gives me great pleasure to send it as a gift. It reaches the young and helps to mold the lives of the men and women of tomorrow.—*F. J. P., Chicago.*

Wee Wisdom is Unity's magazine for children. It provides many happy hours of fun and entertainment for boys and girls five to thirteen, while it helps them to grow into upright men and women of tomorrow. Without preaching the stories in *Wee Wisdom* make good character attractive through the example of its lifelike characters, who show young readers the advantages of sportsmanship, cooperation, courtesy, courage, honesty, and similar helpful traits. Children accept the ideas presented in this convincing, natural manner and use them at home and in school.

The Prayer of Faith, which teaches children to trust in God, and the Good Words Booster Club, which helps children to learn self-control, are important features of this magazine.

Tithing Blesses This Friend

From Washington State a friend writes: "I wish all persons could experience the feeling of security that comes from giving God His share of their earnings. When we sit right down and take God's share out of our check first every other item is met easily. The money seems to go farther."

The law of tithing is fully explained in the booklet *As You Tithe So You Prosper*, by L. E. Meyer. Mr. Meyer points out that there is more to tithing than setting aside one tenth of the income for God and that in the discovery of this deeper spiritual law the ultimate blessings come.

Many questions about tithing are answered in the four chapters of this booklet.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	Beginning Again	flexible $2; cloth $1.00
	*God a Present Help	flexible $2; cloth 1.00
	God Is the Answer	flexible $2; cloth 1.00
	How I Used Truth	flexible $2; cloth 1.00
	How I Used Truth	*French, German* .75
	Lessons in Truth	flexible $2; cloth 1.00
	Lessons in Truth	*Italian,* $.75; *Spanish, Dutch* 1.00
	Letters of Myrtle Fillmore	flexible $2; cloth 1.00
	Lovingly in the Hands of the Father	flexible $2; cloth 1.00
	Master Class Lessons	flexible $2; cloth 1.00
	New Ways to Solve Old Problems	flexible $2; cloth 1.00
	Six-Day Healing Practice, A (Formerly Directions for Beginners)	*Spanish,* $.10; *German, English* .25
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God	flexible $2; cloth 1.00
On Healing	Christian Healing	flexible $2; cloth 1.00
	Divine Remedies	.50
	Jesus Christ Heals	flexible $2; cloth 1.00
	Truth Ideas of an M. D.	flexible $2; cloth 1.00
	You Can Be Healed	flexible $2; cloth 1.00
For the Home	Meatless Meals	cloth 1.00
	Science of Food and Cookery, The	cloth 2.50
	You and Your Child	flexible $2; cloth 1.00
Inspirational	As You Tithe So You Prosper	.50
	Finding the Christ	*German, Swedish, English* .25
	Have We Lived Before?	flexible $2; cloth 1.00
	Inner Vision	.50
	Mightier than Circumstance	flexible $2; cloth 1.00
	Prosperity	flexible $2; cloth 1.00
	Sunlit Way, The	flexible $2; *English* or *German,* cloth 1.00
	Unity's Fifty Golden Years	de luxe $3; paper 1.00
Devotional	All Things Made New	flexible $2; cloth 1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis	flexible $2; cloth 1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections	cloth 1.00
For Advanced Study	Christ Enthroned in Man	flexible $2; cloth 1.00
	Selected Studies	.50
	Talks on Truth	flexible $2; cloth 1.00
	*Teach Us to Pray	flexible $2; cloth 1.00
	Twelve Powers of Man, The	flexible $2; cloth 1.00
	Usable Truth	flexible $2; cloth 1.00
	What Are You?	*German* or *English,* cloth 1.00
Greeting Booklets	Challenge of the Dawn, The	.10
	Great Helper, The	*French, Dutch, English* .10
	*He Passed This Way	.10
	Holy Bread	.10
	Joy Cometh	.10
	*Life Is Consciousness	.10
	One Perfect Gift	.10
	Prayer of Prayers	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Turning Point, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	How Jimmie Came Through	.50
	*Jet's Adventures	1.00
	Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

"I See Life with Clearer Eyes and a Happier Heart"

A friend in New Jersey writes of the way the Prosperity Bank drill has helped her. She says:

> "With the help of the Prosperity Bank drill I am realizing prosperity in my affairs and a peace and joy of heart that I have never experienced before. The affirmations and the dropping of a coin in the bank seem very simple in themselves, but they surely do pile up the benefits, and gradually I have come to see life with clearer eyes and a happier heart."

This simple plan will help you as it has thousands of friends all over the world. The blessed coins you save may be used to send UNITY magazine to someone you want to help. This act of sharing will help to establish your own prosperity. Silent Unity will pray with you, and the subscriptions will begin when you order the Bank. You may save for one, two, or three subscriptions or renewals, or you may send your own renewal or subscription if you wish.

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MO.

Please send me a Prosperity Bank so that I may use the prosperity instructions. I will save $3 in the Bank to send a year's subscription for *Unity* magazine to each of three friends, the subscriptions to begin at once.

1. Friend's name .....

   Street .....

   City ..... State .....

2. Friend's name .....

   Street .....

   City ..... State .....

3. Friend's name .....

   Street .....

   City ..... State .....

Sender's name .....

Street .....

City ..... State .....

U-4-41

A Joyous Way to Greet Your Friends at Easter

WHAT could be more in keeping with the Easter spirit than an inspirational greeting that is sure to bring new hope and cheer to the friend who receives it? This year there is a new Unity greeting booklet especially appropriate for Easter giving, HE PASSED THIS WAY, and it is written by Celia Caroline Cole, well known for her inspiring articles that appeared in Pictorial Review.

This is a beautifully written story of the first Easter morning, and it brings the reader the breath-taking wonder of the resurrection.

An attractive mailing envelope that only requires one cent postage is included with each booklet. The cost of these booklets is small, no more than you would pay for an ordinary card, and this makes it possible for you to remember all your friends in this joyous way at Easter. They are 10 cents each, $1 for 12.

Other Greeting Booklets

Challenge of the Dawn, The
Great Helper, The
Holy Bread
Joy Cometh
Life Is Consciousness
One Perfect Gift
Prayer of Prayers
Protecting Presence, The
Song of Life, The
Turning Point, The
Twenty-Four Golden Hours
Way of Faith, The
Where Blessings Begin

UNITY SCHOOL OF CHRISTIANITY
917 Tracy Avenue, Kansas City, Mo.

EASTER

Marie Nettleton Carroll

Out of the dark,
  Out of the cold,
Freed from the husk,
  Up from the mold,
Fragrant and beautiful,
White lilies bloom.

Fear into faith,
  Love crowning love,
Pain into peace,
  Heaven above,
Death into life again,
Christ from the tomb!